THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 44. NEW-YORK, SATURDAY, JANUARY 11, 1840. Whole Number 460

POETRY.

For the Churchman.

TO THE PAST YEAR.

Gone! and thy record thou hast borne with thee,
Oh swift fled year!
Gone with thy tidings to eternity—
Thou wouldst not linger here.
The bright, the beautiful, had pass'd away,
And round thee clung the mantle of decay.

The young pale flowers of gentle Spring were thine:
They faded fast—
And Summer did thy rosy chaplet twine—
Ah! soon its bloom and beauty pass'd;
Then Autumn brought of golden fruits a dower,
And gorgeous leaves, to deck thy forest bower.

These could not win thee—for the wintry wind
Swept through the trees,
Nor bud, nor flower, nor leaf, was left to bind
Thy brow, frost came thy streams to freeze,
And thou, bereft of all that form'd thy pride,
Alone, 'mid storm and gloom, thou too hast died!

Gone with thy tidings to eternity!
Oh, where the heart,
That is not sadden'd while it thinks on thee?
For in thy brief sojourn, the dart
Of the grim tyrant, Death, thy stern compeer,
Hath desolate left home, heart, and hope, O year!

And mispent time—hours, minutes, thrown to waste,
These start to view,
And then we wish that thine was not such haste,
For thou hast borne us onward too,
To that dark, downward gulf, where thou hast gone,
Whither all coming years are hurrying on.

Why wish thy longer stay, or wherefore grieve
That thou art gone?
Nought is there so unlovely but may leave
Some trace to tell where brightness shone,
And may not memory cull the bloom of former hours,
Why cling we ever to life's faded flowers?

Ah! 'tis the frailest wakes our fondest love,
The lost we seek,
The sad heart pineth like unmated dove,
And asks for those upon whose cheek
The young rose blush'd, when first the soul outpour'd
Thoughts, feelings, hopes, and lavish'd all its hoard.

We seek one from beside the social hearth,
It is not there—
One loving eye that watch'd us from our birth—
'Tis gone! we kneel in prayer—
One name is breath'd—must it no more be said?
The grave!—the grave!—will it give back the dead?

This may not be—the cherish'd flower that dies,
Another Spring
Shall see in verdure, and in beauty rise,
With leaflets crown'd, buds blossoming,
But friends on whose low beds the winter rain
Has fallen, they come not to this earth again.

Yet we to them are hasting, and the year
That now is past,
Has brought us nearer, should it not be dear?
What though our morn be overcast,
The God who watch'd us in the days gone by,
Reigneth for ever, throned above the sky.

Then fare thee well, O Year!—another springs
Close in thy tread;
Shrouded in doubt, we know not what it brings:
The future!—'tis a mystery!—a dread!
God of the past, the present, and th' eternal year,
Our souls are in thy hand, why, Father, should we
fear? J. C.

From Bishop Seabury's Discourses.

OF THE HOLY EUCHARIST.

LUKE xxii. 19.

—*This do in remembrance of me.*

This command of our blessed Redeemer is so positive, that it must be supposed to lay the strongest obligation on all who are concerned in it, to pay a punctual obedience to it. It is, therefore, our duty to inform ourselves, as exactly as may be, of its true meaning, that our obedience may be the obedience of reasonable men, and not the effect of ignorant superstition.

The text relates to the institution of the *holy sacrament* of the body and blood of Christ—the eucharistic sacrifice of the Christian Church—and must be interpreted agreeably to the nature and design of that holy ordinance. However plain the words may appear to people, who judge of them by the principles in which they have been educated, or which they have adopted upon after reflection; the various discordant and contradictory interpretations, which the different sects of Christians have put on them, evidently prove that there are difficulties in the understanding of them. The Papist, the Lutheran, the Calvinist, the Socinian, all differ in their opinions on this subject—all appeal to holy Scripture, and are all sure they are right, and that they who differ from them are wrong. This happens because they all construe the words of institution by principles previously adopted, or in which they have been bred; and are, possibly, less careful to examine their principles, and correct them where they are wrong, than to seek out such interpretations of Scripture, as shall, apparently at least, comport with their own preconceived system.

In this unhappy diversity of sentiment, the best resource seems to be in the doctrines, and principles, and practice of the *primitive apostolical Church*, in its first and purest ages, before Popery, or Lutheranism, or Calvinism, or Socinianism had a being. We shall there find a clue to lead us through the labyrinth, in which the errors and contradictions of modern Churches and contending sects have so miserably involved us.

It is not to the doctrines or principles of particular men, or of single Churches, that prudence will direct us to repair. Particular men may have had their particular tenets; and single Churches may, in some things, have departed from apostolical practice. But, the testimony of the universal Church cannot deceive us. That which was taught and practised in all considerable Churches, in all parts of the world, and at all times, for the first four or five hundred years, and the origin of which cannot be traced up to some council, must be by apostolical authority.

Without this testimony of the Church, it is impossible to prove the canon of the New Testament, or to establish the authority of any one book in it; and surely, there can be no absurdity in relying on the testimony of the primitive Church to ascertain the nature and design of the holy Eucharist, when we are obliged to rely on her testimony for the very records of its institution; nor, in supposing, that she did rightly understand the mind and will of the holy apostles, from whom she received those records, and by whose doctrines and practice she had been instructed in the true meaning of them.

If it be the duty of Christians to preserve the unity of Christ's Church, it must be their duty to pay a due regard to primitive doctrine, practice, and interpretation of Scripture. For, if every particular Church, sect, and person claim a right of construing the sacred writings according to their own fancy, it is impossible but that diversity and contrariety must arise among them. Expressions of Scripture will be forced, and misapplied, and perverted to countenance positions contrary to its general spirit and meaning; discordant schemes of government, doctrines, worship, and sacraments will be maintained; unity and faith will be lost in contention, and truth will not easily be found.

In some instances, most Christians pay a regard to the testimony and practice of the primitive Church; in others, they entirely neglect them. When our Saviour instituted the Holy Communion, none were present but the twelve apostles; and, from any thing that was then done, it does not certainly appear, that any were concerned in the command, but the apostles and their successors. Yet, no Church, that I know of, excludes the laity from the communion; though (the practice of the primitive Church excepted) they have no direct authority for their admission. All that can be alleged from Scripture, in favor of lay communion, may be explained away in the same manner, in which the Presbyterians explain away Episcopal government; the Anabaptists infant baptism; the Socinians the divinity of Christ; and the Quakers the sacraments and priesthood of the Christian Church. And when those Christian sects, who retain the institution, come to explain its nature and design, they differ widely in their sentiments, though they have the Scripture before them, and all profess to be governed by it. One teaching, that the bread and the cup are, by the priest's repeating the words of Christ, "This is my body; this is my blood," over them, converted, or transubstantiated into the natural body and blood of Christ—that very body and blood which he assumed in the womb of the virgin, and which suffered on the cross. Another denies transubstantiation, and affirms that the bread and wine are not changed into the natural body and blood of Christ, upon the minister's pronouncing, "This is my body; this is my blood;" but only that the body and blood of Christ are thereby consubstantially united to the bread and wine. A third teaches, that, upon the repetition of those words, no alteration is made in the bread and wine; but, that they are only made, or designated to be memorials or symbols of Christ's body and blood; on the receiving of which, the souls of believers, by, and through the energy of their own faith, receive spiritually the flesh and blood of Christ, are made partakers of the benefits of his passion, and of that Holy Spirit with which his humanity was anointed. Lastly, some, who call themselves Christians, do consider the bread and wine merely as remembrances to put us in mind of the death of Christ, and seem to require no qualifications in the recipients, but to remember, at the instant, that Christ died on the cross, to attest the truth of the doctrines he taught; nor do they appear to expect either grace or remission of sins, from this holy sacrament.

Attentive consideration will, I trust, convince us, that neither of these opinions is reconcilable with the institution of the sacred ordinance; and a very moderate acquaintance with primitive Christianity will make us sensible, that neither of them can be reconciled to the sentiments, which the first Christians entertained of it.

The first thing that presents itself to our inquiry is the meaning of the command, *Do this.* Some understand the expression merely of eating and drinking the sacramental elements. Should this be admitted with regard to the *bread*, it cannot be admitted with regard to the *cup:* And as the command must, in all reason, be understood in the same sense with regard to them both, it cannot be admitted with regard to either of them. St. Paul, giving an account of the institution, has this expression with respect to the cup: "This do ye as oft as ye drink it." (1 Cor. xi. 25.) Now, if the sense of the words, *this do ye*, be, *Drink this cup*, then the phrase will run thus, *Drink ye this cup as oft as ye drink it*—a sense which no reasonable man will adopt. Indeed, no interpretation which does not apply to the whole transaction, can be received as the true interpretation of the command, *This do*, &c. It cannot, therefore, be restrained to eating the bread and drinking the wine, but must comprehend the whole institution. As Christ took bread and blessed and brake it, and gave it to his apostles, saying, "Take, eat; this is my body which is given for you: This do, in remembrance of me." And also the cup; first giving thanks, and then giving it them, saying, "Drink ye all of this; for this is my blood of the New Testament which is shed for you, and for many, for the remission of sins: This do ye as oft as ye drink it, in remembrance of me: (Compare Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20. 1 Cor. xi. 23, 24, 25.) So his apostles were, by his command and authority, to do as he had done; Take bread and wine and bless them with thanksgiving, and divide them among the faithful, for a memorial of him. Less than this will not come up to the meaning of the expression, "This do in remembrance of me."

Having thus seen the process of the institution; let us next attend to the effect of what Christ said or did on this solemn occasion: and try, whether, thence we cannot get some insight into the nature of the holy ordinance.

When Christ had blessed the bread and wine with thanksgiving and prayer, he declared them to be his *body and blood, given* for his apostles and for many, for the remission of sins. The Church of Rome, in her prayer of consecration, has given a future meaning to the Greek *dedomenon*—which *shall* be given. But, the participle of the preterite passive cannot express future time; nor can any mode of speech more strongly denote time present—which is *now* given. There is, therefore, no ground, from Christ's words, to infer any transubstantiation, or conversion of the bread and wine into his natural body and blood, by his pronouncing the words, "This is my body; this is my blood," over them. His natural body and blood were then present—his body unbroken—his blood unshed—and absolutely distinct from the bread and wine; for, in his natural hands he held the bread and the cup, even when he declared them to be his body and blood *then* given for the remission of sins. And if those words, when pronounced by Christ, did not change the bread and the cup into the natural body and blood of Christ, no such effect is to be expected from them, when pronounced by a priest.

That there was, however, a great and real change made in the bread and the cup by our Saviour's blessing, and thanksgiving, and prayer, cannot be doubted. Naturally they were only bread and wine, and not the body and blood of Christ. When he had blessed them, he declared them to be his body and blood. They were, therefore, by his blessing and word, made to be what by nature they were not.

That Christ offered himself—his natural body and blood—his humanity—to God, a sacrifice for the sin of the world, will, I presume, be readily acknowledged to be a Scripture doctrine. But, as the Scripture has not, in direct terms, told us when he did so, it becomes a matter of inquiry when it was done. I know it is commonly said that he *offered* himself on the cross. But, however common the opinion may be, it does not appear to me to have either Scripture or fact to support it. That he bore our sins in his own body on the tree, and that he was once offered to bear the sins of many, are expressions of Scripture. (1 Peter ii. 24. Heb. ix. 28.) But I know not that it is said in Scripture, that Christ *offered himself* on the cross. As far as I can perceive, the representation which the Scriptures give of the fact, is directly against such an opinion. From the time that Judas entered the garden of Christ's agony, every thing has the appearance of force and constraint. By force, the armed band which attended the traitor, seized on Jesus, and led him away to the unrighteous tribunals of the high priest and Roman governor. By force, his blessed head was torn with thorns, and his sacred back flayed with scourging. By force, he was led to mount Calvary, bearing his own cross, till fainting through weakness, another was compelled to carry it for him. By force he was nailed to the accursed tree, and lifted up on high for the salvation of the world. By force, the gall and vinegar were applied to his holy lips, and the fatal spear pierced his immaculate side. And, though he could have struck his enemies dead with his word, as easily as he felled them to the ground, when they came to apprehend him; or, could have commanded legions of angels to his rescue; yet he chose to drink the bitter cup of God's justice and indignation against sin, and yielded himself up to the brutal force of his merciless persecutors, and quietly permitted them to wreak their utmost vengeance on him. Nor, had Christ *offered himself on the cross*, do I see how what he there endured could be called his *passion*, a word which the Church hath always used to his *crucifixion*.

It being admitted that Christ did *offer* himself—his natural body and blood—his whole humanity, to God, a sacrifice for the sin of the world; and having been shown, that he did not offer himself on the cross, but was, in every thing that related to his crucifixion, merely passive; it may be asked, When did he offer himself? I answer, In the institution of the Holy Eucharist. And, though I do not say this is declared in express terms; yet, I am confident, a careful attention to what he then did and said, will put the matter out of doubt to every candid and unbiassed mind.

That the sacrifice of the Redeemer, for the sin of the world, should be perfectly free and voluntary, seems necessary to give full effect to the divine plan of redemption. Accordingly, the sufferings of Messiah, as foretold by the prophets, were always represented as being willingly undertaken, and patiently endured by him. Isaiah mentions him, as having "poured out his soul unto death." (Isaiah liii. 12.) Holy David also describes him, as voluntarily submitting to the will of God, and freely becoming an expiatory sacrifice for sin; "Burnt-offering, and sin-offering," that is, those that were offered by the law, "hast thou not required," to take away the sin of the world. "Th n said I, Lo, I come: in the volume of the book it is written of me: I delight to do thy will, O my God. (Psalm xl. 6, 7, 8.) In like manner, whenever the apostles speak of the sacrifice of Christ, they speak of it as his *voluntary and free act* for the sake of apostate man. They represent him as *giving himself* for sin—to be a sin-offering—a ransom for the souls of all men. (1 Timothy ii. 6. Galatians i. 4. Timothy ii. 14.) Though, therefore, the determination, that Christ should suffer the penalty of man's disobedience, was ever in the divine counsel; and he is, on that account, said to be a lamb slain from the foundation of the world; (Revelation xiii. 8;) yet, as it pleased the Almighty Father, that he should, in the fulness of time, take human nature upon him, that he might be capable of dying for sin; and, as his human nature was to be the sacrifice, and this sacrifice was to be voluntary; it seems necessary that his human nature should be voluntarily offered up to endure that death which God had determined to accept as the atonement for sin; that every appearance of constraint might be avoided; that the justice of God might appear, in his exacting the penalty of sin from the same nature in Christ, which had offended in Adam; and might be vindicated from all suspicion of laying the sin of man on an innocent person against his will.

When, therefore, the end of his personal ministry here on earth approached; knowing that all things which the counsel of God had determined concerning him were about to be fulfilled, according to the predictions of the prophets; being at his own disposal, and perfectly free from all constraint; having just obeyed the law by celebrating the passover, and thereby fulfilling an eminent type and prefiguration of his own sacrifice and death.—He began to fulfil the divine decree by *offering up himself* for the sins of the world; which offering was fully completed and rendered effectual, when he yielded up his life on the cross.

As he could not wound and kill his own natural body, and shed his own blood, he made this offering in a *mystery*, that is, under the *emblems of bread and wine*. Therefore he took bread, and having blessed and consecrated it to be his representative body, he brake it, to signify and represent the wounding, and piercing of his body on the cross, which was then soon to happen; also, the cup of wine and water mixed, to signify and represent the blood and water which flowed from his dead body on the cross, when the soldier pierced his precious side. These offerings of his body and blood, under the symbols of bread and wine, and though making but one offering of his humanity, were separately made; because his body and blood were thereby, not only, devoted to be, but were considered as broken, and poured out for the sin of the world.

When it is considered that *offerings* are, in Scripture, frequently called *gifts;* and that to bring gifts, and make offerings to God, are equivalent expressions, there can be no doubt but that the expression, "this is my body which is given for you," is just the same with "this is my body which is offered for you."

The truth of this position, that Christ, under the emblems, or symbols of bread and wine in the Holy Eucharist, *offered*, or *gave* his natural body and blood for the sin of the world, will further appear from considering the person to whom the offering was made. This person could be none other than the Almighty Father. For to whom was satisfaction made for the sin of the world, by the death of Christ, but to him, to whose justice all men stood exposed on account of sin? To whom, then, should the offering be made, but to him, to whom the satisfaction to be made by the offering was due? When, therefore, Christ said to his apostles, "Take, eat," &c., we are to understand him in the following sense: "Take, eat—this bread broken, and now given to you, is the memorial, or representative of my body which is, under this emblem, now given, offered, devoted to God for you. This do—continue to do as I have done, and thereby make this memorial of me and what I now do, when I am gone from you. And, drink ye all of this cup; for this cup is the memorial or representative of my blood, which is now, under this emblem, devoted and offered to God, as shed for you, and for many, for the remission of sins. Do as I have now done, as often as ye make this memorial of me."

(*To be continued.*)

From the Dublin Evening Mail.

THE MILLION FUND.

We believe there is no example extant of a body of useful public functionaries having been so badly used as the clergy of the established Church in Ireland have been. Starved by the "passive resistance" of their debtors, and robbed of one-fourth of their tithe property by the government, they are further defrauded of a large amount of the fund which the benevolence of parliament had provided for their relief. By a juggle unknown to the country, 100,000*l.*, were deducted out of the million fund, and by act of parliament lent to the Board of Works. It now turns out that this transfer was what may be called in Irish a "perpetual loan," and that this "perpetual loan" is but a periphrasis for a free gift. The sum cannot be repaid without another act of parliament; and unless very stringent methods be used with the government, no act of parliament will be passed to authorize the restoration.

This juggle is founded on a transaction, with which the clergy, save in the loss which results from it, have no concern whatever. The Ecclesiastical Commissioners, it appears, borrowed a sum of £100,000 from the Board of Works. The Board of Works again borrowed a sum of £100,000,—not from the Ecclesiastical Commissioners—but from the Commissioners of the Million Fund. But, notwithstanding that the two sets of commissioners are as distinct from each other, as the directors of the Grand Canal are from the directors of the East India Company—notwithstanding that the funds at the disposal of each are for purposes as different as the formation of a new railroad and victualling the navy—notwithstanding the income of the former arises out of taxes paid by the clergy, varying from 5 to 10 per cent. on their properties, and is, consequently, a cause of their distress—and that the income of the latter is a benevolence charitably granted by parliament for the relief of that distress—notwithstanding all these diversities of intent, it is now ruled (by an adverse administration) that the funds of the one shall be applied as a set-off against the debts of the other; and that between the two the clergy shall be double sufferers—first, by the tax upon their incomes paid to the Ecclesiastical Board, and, secondly, by the deduction from the relief fund made over to the Board of Works.

The charge of the Bishop of Cashel and Waterford at his primary visitation has drawn public attention to this iniquity. The following excellent letter from our correspondent, Clericus, exposes the juggle, and points out the necessity of active exertions on the part of the clergy to recover their right. It may be too late to think of an act of parliament in the present expiring session, but they should take advantage of the interval to be prepared for the next:

"*To the Editor of the Dublin Evening Mail.*

"Sir,—I was lately requested by the clergy of a diocese assembled at visitation to communicate with some of the members of both houses of parliament, relative to the £100,000 lent to the Board of Works, and to endeavor to ascertain if the government intended to demand the restitution of that sum to its original purposes. As the clergy generally appear to labor under a mistake as to the tendency of a conversation reported to have taken place in the House of Lords a short time since, I beg to detail, for their information, the results of my inquiry, in the hope that the whole body will exert themselves, and adopt whatever means are deemed advisable to secure, if possible, the reappropriation of the £100,000 to the use assigned to it by act of parliament.

"I shall quote part of the different letters I have received. The facts are simply the following:—After the million had been granted, and the payment of £600,000 odd, made under the original act; another act (of course with the same validity as the former) appropriated £100,000 of the balance raised in Exchequer-bills to the Board of Works; and the Board of Works had previously lent £100,000 to the Ecclesiastical Commissioners—the only connexion between the two transactions being that these two sums corresponded in amount. The consequence of this state of facts is, that without another act of parliament this £100,000 cannot be restored to its original purpose; and the Ecclesiastical Commissioners repaying the £100,000 they borrowed to the Board of Works, would make no difference in the case, and would not entitle the clergy to one sixpence of it.

"A noble lord states, that the answer given by Lord Duncannon was, 'that the government had no power to appropriate the £100,000 to the clergy, which the Board of Works had received.'

"The state of the question, then, is this—Parliament granted one million to the relief of the clergy. Of that sum, £100,000 has been wrenched from its legal use to another purpose. The intention, therefore, of the act of parliament which granted the million has been frustrated, and the clergy, in addition to all other spoliations, have been defrauded of the sum of £100,000.

"The entire of the clergy of the country ought to take the most decisive steps, and at once, upon this subject.

"Your obedient servant, Clericus."

COMMUNICATIONS.

To the Editor of the Churchman.

My dear Sir,—The death of a good man is, so properly, regarded an event of very great, and general concernment, that, I believe, I shall not be asked

"Quid prodest, Pontice, longo
Sanguine censeri, pictosque ostendere vultus
Majorum?"

The close and intimate union which has, happily, always existed between the Established Church in the United Kingdom of Great Britain and Ireland, and that in America, induces me the rather to think, that a short biographical sketch of one of her brightest ornaments, a prelate lately deceased, will not be unacceptable to the readers of your invaluable paper; and that I shall be at least pardoned, for presuming to obtrude such upon your attention.

The venerable, learned and pious Herbert Marsh, D. D., Bishop of Peterborough, a man most prominent in the list of worthies who, of late years, have highly adorned the Bench of Bishops in England, has now entered into his rest; his spirit, doubtless, inhabits that "abiding place," to which, with the eye of faith, he had long looked forward, and with humble trust in his Divine Redeemer, surveyed, as prepared for those who love God, and endeavor to serve Him in their day and generation. His name, and his worth, still live in our memory, and we would embalm them with the most sincere and grateful affection.

And here allow me to premise, as I shall hereafter seek more fully to show, that Bishop Marsh of England was *the* Bishop Hobart of Episcopacy in this country. The accordance between their public characters, as distinguished servants of Christ, is strikingly remarkable; insomuch that we might almost regard them as one and the same individual; certainly, in heart and spirit, and in great love and affection for the Church. Their names will equally be held in honor, and future ages will pronounce, as we do, their indebtedness to these truly mighty men!

Bishop Herbert Marsh was the son of a respectable parochial clergyman in the county of Kent; but, whether he were therefore "*a Kentish man*," or "*a man of Kent*," I will not undertake to determine; as there is yet much dispute and difference of opinion respecting this point, in that ancient shire, notwithstanding we may ourselves regard it as a distinction without a difference; *de lana caprina*. Following him to his Alma Mater, we find Mr. Kent taking the several degrees of B. A., M. A., and B. D., in the years 1779, 1782, and 1792, in the University of Cambridge, where, in due time, he became *Fellow of St. John's College*. Subsequently, having spent several years abroad, in the University of Leipsic, where, in comparative retirement, he acquired a perfect knowledge of the German language, to the forgetting almost of *his own*, its literature and theology: he was brought before the literary world in England by his writings; returned to Cambridge, and published, at the expense of the University, a translation of "The Dissertation of Michælis on the New Testament," which is considered, not only a very learned work, but is now a *standard* work with the learned.

About the period of Mr. Marsh's return to England, he excited the notice of the then *Premier*, Mr. Pitt, in consequence of a very able political pamphlet which appeared, published, I believe, anonymously, but ascribed to his pen, which was suitably rewarded by a liberal pension from the government; as it was in favor of the measures of the existing administration.

In 1807, elected to the most distinguished and ancient professorship in the University of Cambridge, that founded in 1502 by the mother of Henry VII., as *the Lady Margaret Professor of Divinity*, Mr. Marsh so distinguished himself, that, from this period, he was re-elected biennially, until the close of his life; which fact *alone* bespeaks the high estimation in which he was always held by that learned body, as a sound theologian, and most profound Divine. But, his Lectures, which were delivered annually, and consisted, I believe, of a series of *eight* discourses, have not only been published, as all are obliged to be, but published, and republished, and as eagerly purchased, as, in quick succession, they were issued from the press; and even now are with difficulty obtained.

In 1808, the Lady Margaret Professor took his degree of D. D., honorably and regularly acquired; a diploma which, in his case, cannot certainly be said to have been conferred *without* the prerequisites or necessary qualifications of scholarship, as, in these days, we have too often seen has been done through personal interest in some of our colleges, insomuch as to make that, which was intended as the highest honor a clergyman could receive, almost proverbially ridiculous.* "Risum teneatis amici!"

In 1816, this distinguished theologian was raised to the Episcopate, as Bishop of Llandaff; his Majesty having been pleased to issue a *Conge d'elire*, in consequence of the powerful recommendation of the Prime Minister, the Earl of Liverpool, in his favor, who, in the disposition of the patronage of the crown, always sought out men, whose learning, piety, and merit alone interested him, and obtained from him such preferment. With the see of Llandaff, the Bishop held, as is usual, the Deanery of St. Paul's, London; for it is the smallest in the gift of the crown, and is generally considered only as a prelude or stepping-stone to some better station in the Church, that is to say, to one of greater value; the Bishops of Llandaff having always, save in the case of Bishop Watson, been speedily translated to another see; the income arising from the two appointments of Dean and Bishop being barely sufficient to sustain the dignity of office attached thereto.

In 1819, Bishop Marsh was removed to the see of Peterborough, about the time of the late Queen Caroline of England's trial before the House of Lords; on which occasion his Lordship was referred to, as a German scholar, to determine the precise meaning of certain words, used in evidence; whereupon it was very facetiously remarked by one of the journalists of the day, "the Bishop spoke upon *translation*."*

Bishop Marsh has always been pronounced to be the greatest polemic of the day; some of the most valuable books have emanated from his pen. He wrote also several very able letters on the subject of the "British and Foreign Bible Society," at the time of its establishment; dissuading the Clergy and Churchmen from patronizing it, and pointing out the importance of our giving, as Episcopalians, the Bible and Prayer-Book together, as is done by the venerable "Society for the Promotion of Christian Knowledge;" and others, in favor of the "Madras," or Dr. Bell's System of Instruction for the Children of the Poor, now called the "National School Society" system, in preference to that of Mr. Joseph Lancaster, in which religious instruction was wholly excluded.

It would be impossible for me to speak very fully of the Bishop's theological productions, without extending my little memoir far beyond the limits I have assigned myself; yet, there is one work which I cannot refrain from noticing, viz., his "Comparative View of the Churches of England and Rome," a book which should be read by every divinity-student, as most conclusive on the Roman controversy, and ought to be reprinted in this country; but from any of his productions, it will be seen that the Bishop was a great logician, a great reasoner, and a most lucid writer; they are all substantially good, and will prove lastingly useful to the Church.

I have already premised that Bishop Marsh and Bishop Hobart were not very dissimilar, certainly not in their writings, and in their correct views of Church government; I would now further observe, that they were equally consistent in their principles, and in their defence of those principles. Manly, bold and energetic as was the one, so, equally undaunted and fearless was the other;—a sense of duty *alone* possessed either heart! At the expense of every secular consideration, the certain loss of future elevation, as was actually the result if he would not become a *time-server*, and forego the exercise of those powers his Episcopal office reposed in him, the Bishop of Peterborough sustained, in the House of Peers, his right, as Bishop, to examine either candidates for Holy Orders, or curates for a license, *in any way he pleased*, or deemed expedient; and, as expressly stated in the canon, *without assigning any reason*, unless he thought proper to give one; or *to reject them*, if he chose to do so.

As this procedure on the part of the good Bishop may, to some, appear arbitrary, I will here briefly enter upon the history of the "*Peterborough Questions*," for so they were called; and which led to the discussion of this point in the British House of Lords. The Bishop assuming, from the language of the Church, that he *had* an undoubted right to examine his candidates, either *viva voce*, or otherwise, preferred sending, per post, to each and every one of them, as occasion required, a set of printed questions, which were to be answered by either a *yes*, or a *no*, that is, *unequivocally*, one way or the other. Coming from such a source, for the Bishop was always known to be an uncompromising Churchman, a hue and cry was immediately raised about these questions; which some called "*cobwebs to catch Calvinists*." Be this as it may, they were certainly, at once, loudly complained of by those only whose views and principles, as regarded the Church, had always been considered rather questionable, and who differed from the Bishop in orthodoxy. In elucidation of this I should also state, that Bishop Marsh and Mr. Simeon were the two standards around which the young theologians at Cambridge respectively ranged themselves, either as orthodox, or as *pseudo*-evangelical. The one assumed no such position, not even as Professor of Divinity, but maintained only the consistent and steady character of a Churchman, in all he did, or said, or wrote; whilst the other invariably vaunted himself in having a train of young men around him, who were denominated his disciples, and were called, after him, *Simeon-ites!*† Now, it was these young men, who, finding it impossible to obtain so ready an admittance into the Diocese of Peterborough, as perhaps they might have obtained in some other: or rather, that the Bishop of Peterborough was not the man to take qualifications for Holy Orders or for the holding of a license for a cure of souls, for granted, merely upon the opinion formed of candidates by another, without an examination, or upon the recommendation of others on whose sleeve they themselves might be willing to pin *their* faith, complained bitterly of the Peterborough Questions, and pronounced them an innovation, illegal, arbitrary, and grievous!

Now, it should be well remembered, that long before these questions were issued, on the side of orthodoxy, the *then* Bishop of Gloucester, Dr. Ryder, had used a set of printed questions he had also drawn up, favoring the views of Mr. Simeon, i. e., the evangelical party, and which were precisely in accordance with his own. About these nothing was said, although the Bishop, whose right was declared indisputable, had rejected candidates, men of piety, learning, and worth, (which the Bishop of Peterborough never did,) because their answers were not exactly such as would bespeak, a so-called *evangelical* tendency; and of which alone Bishop Ryder approved!

However, the right, which the canons vest in the English Bishops, the Bishop of Peterborough retained, and his questions, which at first occasioned so much excitement, were continually used in the Diocese, and made, I will not say the *sine qua non*, but, the standard of examination for years after, for Bishop Marsh rejected no man because on some points he did not think exactly as he. All that the Bishop did require, it was reasonable that he should:

---

* Qui dit Docteur, ne dit pas toujours un homme docte, mais un homme qui devroit etre docte.

* The Bishop was no partisan: he was always a consistent tory, and spoke and voted on that side of the House.

† Without any invidious comparison, allow me to say, I knew Mr. Simeon, and always had reason to consider him as one of the proudest men I ever was concerned with, though he assumed the sanctity of the most humble Christian. As he walked through the streets, he personified his "Book of Skeletons," with his hands clasped before him, and his eyes turned up to heaven, as if he were monarch of all he surveyed; in short, I was always, and with great justice, disgusted with the man.

viz., that short, distinct, and explicit answers should be given to questions on the leading doctrines of Christianity. On the contrary, the very act of sending these questions for the mature consideration of candidates, I always viewed as one of kindness on the part of the Bishop, knowing how young men often are embarrassed when they come up for examination, either public or private. But the Bishop did not say, *unless* you subscribe to my way of thinking, I will not receive you into my Diocese: no, he did not; but, give me your views upon all these special points, that I may know what they are, and that we may afterwards enter more fully upon those wherein I may consider you to be in error! This the Bishop, I know, has repeatedly done; he has detected errors in doctrine, arising principally from the too free use of a *cant*-phraseology—"*vox et præterea nihil!*—adopted by certain persons without any investigation of their own, however counter to the language of the Bible and the Church; rather, than from any inherent heterodox views on the subjects in dispute, on the part of the candidates themselves.

The occasion on which the Bishop did reject a young man, and, I believe, the only occasion, was, when Mr. G . . . . nominated Mr. T . . . . . . to the curacy of B . . . . . L . . . . ., giving him thereby a title for Orders. He sent him his questions, to which answers were returned, *not* in the language of the candidate, but in the very words of divers authors! He then sent a second copy, requesting Mr. T. to give explicit answers of his own, and not to evade any single point; adding, that he *knew* what were the opinions of the authors he had quoted, but that he now wanted to know what were Mr. T.'s; who replied, "My Lord, I have answered your questions once, I shall not answer them again!"* Did the Bishop do right in not receiving such a person into his Diocese? Yet, not even on *this* ground, did he reject him: the Bishop discovered, fortunately indeed, for the Church, that his views were erroneous on certain essential points, in which all Christians are agreed; and not because he was, either Calvinistic, or discourteous, *did* he reject him! In proof of which I can affirm, that the person who *did* succeed to the curacy of B . . . . . L . . . . . . was, what some would call *evangelical;* he was a good, active, exemplary parish priest, a man of sound learning, a senior wrangler at Cambridge, and in every respect well qualified for a cure of souls; which is a plain proof also that the Bishop did not in any way object to *true* evangelical piety; yea, oftentimes has he said, God forbid, if we are not *all* evangelical, for such is our high office.

Bishop Marsh, however, happily lived long enough to see the triumph of scriptural inquiry over error and inconsistency; and his own diocese soon presented a pleasing proof of the importance and beneficial result of a patient endurance in every good cause. At first, perhaps, no man was more unpopular than he; but he continued firm, faithful, consistent and persevering in all he did for the good of the Church, in reforming every kind of abuse or neglect; and, in a little time, and for years after, the Bishop was every where respected and beloved.†

(To be continued.)

---

* Bishop Ryder of Gloucester rejected a candidate, because one of his answers to *his* questions, "What do you mean, when you say, you believe you are moved by the Holy Ghost to take upon you the office of Deacon?" did not correspond with his own sentiments.

† At the Bishop's primary visitation, held in All Saints' Church, Northampton, when the names of the Clergy were called over, by the Registrar, the Bishop called for the Rev. Mr. J . . . ., as having somewhat to say to him, who happened to be rather in the rear of the other Clergy; whereupon his Lordship remarked, "I am not at all surprised, Mr. J . . . ., that you should be ashamed to show yourself." To which Mr. J. replied, his Welsh blood at once showing itself:—"My Lord, I am not ashamed to show myself, either to your Lordship, or any other person!" Now the Bishop had been misinformed as to the real character of this worthy man; and when he knew the man, he made the *amende honorable;* he loved and respected him, as a good man and a faithful servant of Christ.

For the Churchman.

LONDON CEMETERY, HIGHGATE.

(*Concluded.*)

Leaving the Church, you walk to an elevated terrace, with an open stone balustrade, of a yellowish cream color. The view from this spot is superb. You then descend from the first terrace to a second, down a flight of steps, bringing you to a circular row of vaults, built in the Egyptian style. This part of the cemetery is styled the Egyptian Catacombs, and Lebanon Sepulchres. The vaults have cast-iron doors, on which is seen a torch, with the flame pointing downwards. This is executed in bas-relief. The idea conveyed here is borrowed from the ancients. It is replete with meaning, and we will pause a moment from our description to allude to it, as well as to make a few observations connected with our subject.

Among all the emblems, statues, and attributes of the ancients, none ever struck us as being so pure and appropriate to the mind, as that denominated the Funeral Genius. He was represented by the figure of a beautiful youth, with a calm and pensive brow, on which nestled a flowery chaplet. In one hand he held a torch, with the lambent flame pointing downwards, to indicate extinction of life. This was the poetical conception of the Greeks, and thus they personified death's shadowy form. They made the grave "a place of beauty and of flowers." They called their burial-places cœmeterion, or the sleeping-place, and in all their personifications of death, avoided every thing revolting, or painful to the mind. Yet these men were heathens. We claim a holier faith, that bids us triumph over death, the grave, and its gloomy terrors—that bids us,

"Awake, arise, illume
The dread unknown, the chaos of the tomb;
Melt and dispel, ye spectre-doubts, that roll
Cimmerian darkness on the parting soul!"

Yet we are apt to shed dreary thoughts and repulsive associations with the subject. But, why should we be less considerate about the chambers where our dust is laid, or rear the fleshless skeleton, the unsightly skull and cross-bones—and paint the gibbering tongue that speaks not—the hand armed with the piercing javelin? These are frequently the moderns' conceptions of the arch monarch, borrowed from a Gothic age of monkish hypochondriacs, bred in a cloister's ascetic gloom. Thus was the sable king delineated, from whose territories we fain would stand aloof, and whose ghastly form we fear to contemplate. Death, we know, is a sad word upon the lips; it falls more so upon the ear; and some natures are so constituted, that they shrink not only from bestowing a thought upon the subject, but are even too apathetic, or timid, to look beyond the gloomy precincts of the grave. They are not prepared for the tyrant's missive—they have not trained their lives and thoughts to this end, and find nothing calm or consoling in the sound of this most mournful of all epithets—death! In the diapason of the heart there are various chords, which include many tones and gentle breathings, ofttimes little heeded; yet its gushes may be heard, like the liquid tones of the Æolian harp, sadly—tenderly. And these notes steal forth when we think of our final departure. We desire to leave one lingering note behind us, that may dwell upon the ear, the fondest, the deepest of all—the word farewell! All reflecting minds would seek a quiet passage to the tomb. They would not desire, however, to have their sepulchre remote—melancholy-looking, or out of the way of human footsteps. Many persons have expressed a tender solicitude on this subject. They would wish to lie where kindred and friends oft may come—where birds carol, and where flowers bloom. It is a frequent theme with the English poets, and their soul-subduing poetry on this subject contains the germ of genuine pathos and sensibility. The moderns are often astonished at the magnificence and splendor displayed by the ancients in their tombs and sepulchres; and, although they commonly savor of an undue degree of arrant pride and vanity, it nevertheless informs us that they were accustomed to bestow much thought upon the subject. The vast conceptions of Alaric, king of the Visigoths, were not more eminently displayed during life, than his last order previous to his death, which was to have the channel of a river turned, and his grave made beneath its bed. There was something grand and imposing even in the idea of his mausoleum, but it was the ruling passion strong in death—inordinate vanity! The Lybian, or Arabian mountains, deep caverns, and solemn forests, were the ancient depositories of the early Orientals, and they are remarkable for their impressive appearance to this day. An eastern traveller, J. A. St. John, relates having lodged in one of these tombs in Egypt, and observes, "that the dust of the dead settled on every thing around. But there was no horror in their skeletons. They decayed in balms and spices, wrapped in fine linen, in gilded coffins, inhabiting, as it were, magnificent palaces, spacious, richly adorned, and lasting as the world."

In the British Museum, a splendid sarcophagus was pointed out to me as that which once contained the fascinating form of the peerless queen of Egypt—Cleopatra. She had conceptions of costly elegance, gems, and beauty, even in the tomb! This verifies the remark of Sir Thomas Brown, in his Hydriotaphia, or Urn Burial, who says that "man is a noble animal, splendid in a shed and pompous in the grave." The same author observes, that "The rigid Jews were wont to garnish the sepulchres of the righteous. They had no horrors of the grave." But he adds, "The Christians dispute how their bodies should lie in the grave." The Jews called their sepulchres the "house of the living." To quote a passage again from the travels of J. A. St. John: "In Egypt coffins were frequently of Oriental porphyry, inclosing another of the sycamore, or Pharaoh's fig-tree, the wood of which is almost everlasting. Alexander's coffin, originally of gold, was exchanged in latter times for one of glass, his successors finding themselves in need of the precious metal. Coffins of clay are alluded to in the book of Job." The kings of Egypt, when they reared the everlasting pyramids for their tombs, entertained no insignificant ideas of a mausoleum, and probably fancied the attention their remains would excite after death, confirming the remarks of the traveller just cited, who informs us that, "In Egypt, where the vast burial-grounds, beautiful in their quiet solitude, may truly be called 'cities of the dead,' tombs were erected more splendid than palaces. There, moreover, as I have remarked in my description of the kings of Thebes, no objection to enter the dwellings of the dead was felt; and, at this day, I know of few spots on earth so productive of calm thoughts, and hushed and delightful feelings, as that mysterious valley, where the dust of the Egyptian kings reposes in their subterranean apartments."

But we have glanced sufficiently at the subject, to show the attention and care bestowed on burial-places from remote periods. We should not, however, forget the religious veneration of the Germans, who denominate theirs "God's field." Nothing can be more beautiful, or expressive of the sacred character of the place, than this; and which they further illustrate by bestowing great care and attention towards preserving that sacred appellation, by the utmost respect and reverence.

To resume our description. On the summit of the circular catacombs before-mentioned, is a noble cedar of Lebanon, surrounded by a variety of flowers and plants, sending forth an odorous perfume. You go out of these catacombs under an arched vault, through which opening you catch glimpses of the blue sky, or the sweet garden-like landscape, terminated by a highly ornamental Gothic lodge, at the end of the vista, looking down a gravelled footpath. The grounds are laid out with the most consummate taste. Clumps of beautiful trees, and parterres filled with clusters of lovely flowers, meet the eye on every side. Here grow

"Wreaths for each toil, a charm for every wo."

A few tame goats were browsing the herbage, and others playing at the foot of some shady elm trees. Not far off groups of lovely-looking children, worthy the pencil of a Lawrence, were seated on the velvet lawns, or rambling over the walks in company with their attendant nursery-maids. The chapel lodge stands at the entrance of the cemetery, as you approach it from Swain's Lane, one of those old English winding, picturesque roads, wood-skirted. This lodge is a perfect architectural gem. In the centre is a gateway with elegant iron gates. Over this entrance is a large room. The chapel is in one of the wings. This is intended for the funeral service to be read in. It is lit by a bay-window of stained glass. This is a fine specimen of this restored art. In one compartment is a representation of the resurrection of our Redeemer. The colors are very rich and brilliant. A small octagonal tower rises from the centre of the building, terminating, in architectural phrase, with a highly ornamental finial. It is also richly decorated with numerous pinnacles. The materials composing this picturesque entrance is Portland stone, which is of a warm cream color. The whole was entirely fresh and new; indeed, the chisel of the cunning workman had scarcely given the finishing touches to it. The Cemetery was to be consecrated in a few days by the Bishop of London. Although the grounds here are not so extensive as at Kensal Green, it is in point of site far more beautiful. No interments had taken place, and it is at present the favorite resort of admiring visiters, nursery-maids, and children. Here they come and loiter over its winding footpaths and sunny knolls. But soon they will bring hither the dead from yonder vast metropolis. Hither they will bring flowers and plants, to deck the grave of youthful loveliness, talent, mature beauty, infancy, old age! The "urn-shading cypress" here will rear its vivid green—the sculptor's labored art will be seen—the Corinthian shaft—the obelisk—the pyramid—and the classic temple. All will show their gleaming forms among grassy parterres and over-hanging trees, and evergreens. The cheerful Sabbath bell will chime out from the tower of that church, perched above the quiet mansions of those who sleep below; but it will no more "rouse them from their lowly bed." The pealing anthem will swell over the grave of many who, perchance, may implore "the passing tribute of a sigh," as contemplation pauses over each mound of silent dust! The distant sound of the deep-toned bell of St. Paul's Cathedral will fall solemnly on the ear of the wanderer, as he strays from tomb to tomb, reminding him of many a holy text, now brought forcibly to mind. Here he may "think down hours to moments." And as the wafted strains steal over him, his musings may assume a holier, happier vein.

"Here the heart
May give a useful lesson to the head,
And learning, wiser grow without his books."

Many will come here from the distant metropolis to view the grave of those loved in life, and mourned in death—the rich and the poor—the sympathizing, to shed the tear of sorrow over relatives and friends—and many to sigh over a son of genius or talent, whom the world may have rendered famous, others to "fortune and to fame unknown." Some future bard like Gray may frame numbers here that will dwell and linger upon the mind, like that written in a country church-yard. Whilst the sensitive mind may shun the crowded, unsightly grave-yards of London, there will be nothing here to deter him from entering to ruminate and compose his thoughts, jaded and wearied by the city's noise, striving "to keep up a frail feverish being," and contemplating it from this retired spot, will think and ponder over the eventful scenes connected with the past history of ancient London. And as the dome of its vast Cathedral towers above the comparatively low and dwarfish habitations which surround it, and seems to struggle for the skies, so will his thoughts take an upward flight, beyond the perishing remnants of frail mortality scattered around him,

"Beyond the realms of nature and of time."

D.

For the Churchman.

Mr. Editor,—A late correspondent of yours calls for information as to the *Greek Mission Schools.* Will you permit me to ask a question of the truly estimable chairman, the Right Rev. Bishop of New York, of the Foreign Committee on Missions, Would it not be well to cause the secretary, in preparing the minutes for publication, to state *with more particularity* the items of the appropriation? For instance, the last report says, "a further appropriation was voted for Constantinople." How much has been heretofore voted for Constantinople? Of what amount was this appropriation? It looks as if there was a design to conceal from the members of the society the *whole truth,* when such imperfect minutes are sent abroad. Give us

LIGHT.

THE CHURCHMAN.

SATURDAY, JANUARY 11, 1840.

ANCIENT CHRISTIANITY AND THE DOCTRINES OF THE OXFORD TRACTS. BY ISAAC TAYLOR, *author of Spiritual Despotism,* &c. Philadelphia: Herman Hooker, Chestnut-street. 1840. 12mo. pp. 554.

The celebrity which Mr. Taylor has obtained by his Natural History of Enthusiasm, &c., and the intense interest which has been excited in the religious world by the publication of the Oxford Tracts, have contributed to give the present work considerable eclat. If any man could drive the Oxford Divines back into their "cloisters," and demonstrate at once the reality and futility of the attempt to involve the world in a second night of the dark ages, it was naturally supposed to be he who had charged home upon the Church of Rome the horrors and infamy of Spiritual Despotism.

"Biblical exposition," says Mr. Taylor, (p. 395,) "I do not profess;" and though the estimate which he makes of his abundant sufficiency on the whole for the management of the present controversy, does not exactly betray the modesty which has in some instances been characteristic of genius; yet we imagine that to the confession of deficiency just cited, even Mr. Taylor himself would not hesitate to add another, viz. Theology I do not profess. Or, if Mr. Taylor do not himself make the admission, some even of his admirers, we apprehend, must make it for him; and whether they make it or not, his opponents may be allowed to take it for granted, until they are challenged to the invidious but easy task of proof. Let this, however, pass for the present; nor have we adverted to it for the sake of disparaging a distinguished author, (for *non omnes possumus omnia,*) but merely to avail ourselves with the more effect of his judgment on a point on which (if on any) he is entitled to be heard with deference. Mr. Taylor has been a professed student of human nature, and he has prosecuted his studies with much sagacity and acuteness, and with the aid (as he tells us) of a knowledge of history not gained from works of history—which is rather a knowledge of other men's inductions—but from those original documents which reflect most clearly the character of their respective times. It is important to have the opinion of such a man as to the effect likely to be produced on our age by the Tracts for the Times. Thus he speaks:

"In truth, great revolutions, as has been said of some other formidable abstractions, are wont to advance upon us with noiseless slippers, and taking their rise from some quarter which was the least to be watched or suspected, amaze the heedless community with their terrible suddenness and destructive force. This, at least, must be admitted by all, that the general scheme of principles and sentiments that has been imbodied in the publications referred to, (the Oxford Tracts,) recommends itself by a *still depth, a latent power, a momentum and a consistency in its development, which are the very characteristics of those movements that are to go on, and are to bring with them great changes, whether for the better or the worse.* Really to despise this system is, I think, very inconsiderate, and to affect to despise it very dangerous."

Whether the author of this opinion will think the contemplated change for "better" or "worse," will of course depend upon the complexion of his theological creed. If he be a Deist or an Independent, he will think the change ominous to "the march of mind" and subversive of the best interests of society. But if he happens to be a Churchman, Mr. Taylor gives us abundant reason to think that he might then contemplate the change with the grateful emotions and animating hopes of fervent piety. What Mr. Taylor's creed exactly is, it is hard to say. He certainly is not a Romanist, nor a Catholic of the Nicene stamp, (for this with him is a hundred fold worse than Popery!) nor a Presbyterian. Neither is he exactly a Congregationalist: and as he thanks the Oxford Divines (p. 184) for having "protested, in a very seasonable as well as able manner, against the modern phase of infidelity, called rationalism, and which, if followed out consistently, can come to nothing else but, first, Unitarianism, and then Deism, and then Pantheism, and then the purest Atheism;" (some little good these tracts have done!) charity forbids us to believe that he is either a Unitarian or a Deist. We deem it no want of charity, however, to say—for this is our honest impression—that the "Ancient Christianity" will be as potent for the promotion of Infidelity as was the celebrated "Free Inquiry" into the miraculous powers of the Primitive Church. God grant that posterity may not visit on the name of Isaac Taylor, the obloquy which now rests on the name of Conyers Middleton! We do not believe they will; for fortunately for Mr. Taylor, there is one alternative besides obloquy, and that is—oblivion.

It *may* be that the world has done injustice to Middleton. He professed himself a believer in Christianity, and his avowed object in calling in question all the miraculous powers of the Primitive Church, except just so far as attested by the New Testament, was to vindicate the genuineness of the miracles of our Lord and his apostles. But the avidity with which his argument was adopted by infidels, and the use which they perpetually made of it, have naturally enough caused its author to be ranked in their company. Is this to be wondered at? Can any man believe with Middleton that the Fathers of the Primitive Church, from Ignatius to Augustine, were "dupes," "cheats," and "liars," and hold the Scriptures in esteem and reverence? Mr. Taylor's argument is parallel with Middleton's; both holding the Fathers in like estimation, and the difference being, that while the latter struck only at one branch of the evidences, the former plunges his weapon into the very heart of Christianity itself. Christianity, according to Mr. Taylor, was revealed pure by Christ and his apostles; but *in the very contact* with false religions, while it imparted somewhat that was good, it received much that was evil; and lo! there came out of the crucible a terrific amalgamation; "a terrible beast," (we must be pardoned for changing the figure, if it *be* changed,) "diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured and brake in pieces, and stamped the residue with his feet!" "Did Christianity encounter the rigid, punctilious, and self-righteous pietism of the Jew? In the collision the Judaism of those who, of the Hebrew race, embraced the Gospel, gave way *to some extent,* and was Christianized, and in return, *Christianity at large was Judaized.* Or, did it meet the vain philosophy and Platonism of the speculative Greek? it did so: and Platonism and Christianity thenceforward were *intimately commingled.* Did it impinge upon human society, then debauched in a most extraordinary degree? It did so, and with a violent revulsion it distorted its own principles of virtue *in an equally extreme degree.* Finally, did the religion of the New Testament, rational, spiritual, pure, confront the degrading superstitions of the pagan world? It did so, and on this ground, while it bore a clear testimony against the doctrine and the flagitious practices of polytheism, yet *merged itself* in the boundless superstition of the times as a system of fear, spiritual servitude, formality, scrupulosity, (these terms on the author's theory may be expanded or contracted *ad libitum,* to vilify the religion of all men who look for a judgment to come, and do not believe in justification by faith, according to the Gospel of Luther,) visible magnificence of worship, *mystery, artifice, and juggle.*" *Ancient Christianity,* pp. 186, 187; the italics are ours.

These baseless assumptions and extravagant speculations will, doubtless, pass with the author's admirers for profound and conclusive reasoning; much in the same way that, in these days, when "the schoolmaster is abroad," the soap-bubbles which some little urchin blows into the air, are thought by his mamma to be illustrations of the laws of gravitation and refraction of light, and to prove him quite a philosopher. But we should like to ask Mr. Taylor how he would prove his own creed to be what he doubtless supposes it to be—the pure Christianity which our Lord and His apostles revealed? Mr. Taylor discards "A RELIGION OF SACRAMENTS" (for this is the designation which (page 340) he gives, in blazing capitals, to popery, and to the system of the Oxford Divines, which he regards as different species of the same genus,) as an expiring form of the buddhism, the soofeism, or, to use his constantly recurring expression, the *Gnosticism* of the east. But while *he* would retain the ordinances, a visible worship, and even an Episcopal Church government, have not other sectarians got the start of him, and already discarded the ordinances, and all the decencies of worship, as being equally with the sacraments, and for the same reason, popery, or, as he chooses to call it, gnosticism? Have not the Unitarians discarded the Trinity as Platonism, and the Incarnation as a Hindoo avatar? Has not Dr. Price—to name no others—rejected the immateriality of the soul as an ancient superstition, and assured us that he could not find the doctrine in the Gospels? Have not the Antinomians discarded repentance, obedience, and a good life, as the thralls of a miserable bondage and superstition? All these men have received the same canonical Scriptures with Mr. Taylor and professed to hold them in equal reverence; and they have served the ordinances, a visible worship, the immortality of the soul, the Incarnation, the Atonement and the Trinity, the fall, the duties as well as the doctrines of the Christian faith, in the same way that Mr. Taylor has served the sacraments—discarded them all as the relics of Judaism or Heathenism. How will Mr. Taylor prove that his modicum of faith is the veritable measure of Christianity? Does he possess a more calm and vigorous intellect, or give more proof of candor and piety than Dr. Price? How then prevent others from turning upon himself his own weapon of Gnosticism, to cut away prayer, repentance, obedience, every doctrine and every duty of Christianity, every form of worship, visible and invisible, and every manifestation of his beloved justification by faith, until it is attenuated to an impalpable whimsy, or expires in madness?

Is the question retorted upon us? Are we asked how we prove the doctrine of the sacraments, and others which we hold, to be contained in the Bible? We answer that we rely on the promise of our Lord that He would never forsake His Church, and we appeal to the HISTORICAL FACT, that the sacraments, and all the articles of faith which we hold, have ever been held by the Catholic Church; and we argue, that if the Church, by the universal reception of error, apostatized to Judaism or Heathenism, then the promise has failed; but the promise could not fail, and therefore "a religion of sacraments" is the religion of the Bible.

Here we have certainty. By the universal testimony as well of heretics as of the Church, we prove the genuineness, authenticity and uncorrupted preservation of the Scriptures; and by the united testimony also of the Church and of heretics we show that the doctrine of the sacraments, and the other articles of faith which the Church has delivered to us, have been held by the Church in all ages and all countries. These are FACTS; the belief of which rests on the immovable foundation of human testimony. There is then but a single link in the argument: for, either the doctrine of the sacraments, &c., is the religion of the Bible, or else the promise has failed; either the present Church, with the doctrine of the sacraments, &c., is the Church of Christ, or the Church has apostatized and become extinct.

Mr. Taylor, on the contrary, by reading the Scriptures, draws from them certain opinions and conclusions which *he* makes the standard and measure of Christianity; these opinions which he forms exclude "a religion of sacraments;" and finding such a religion in the Nicene Church, he thence argues that the whole Church of Christ apostatized shortly after the death of the apostles, and remained buried in Heathenism until the time of Luther. Thus Mr. Taylor's certainty of what Christianity really is resolves itself into his own notion of what the Scriptures teach.

But does not Mr. Taylor avail himself of the testimony of the Fathers? Yes; he accepts the testimony so far as it supports his own notions and no farther.

But does not he too rely on the promise of Christ to be with His Church? Yes, but he applies it to the invisible Church; and the fulfilment of it therefore, however satisfactory to its supposed subjects, can never be proved to others.

Who does not see that by this inversion of the right order of reasoning, or rather this destitution of all reasonig, all certainty is destroyed? Who can fix the standard which is to separate pure Christianity from Gnosticism? Why not take the standard of Dr. Channing and Mr. Orville Dewey as well as Mr. Isaac Taylor? How *prove* that Morgan and Lord Bolingbroke are not as near the truth as Dr. Channing and Mr. Dewey? Morgan pretends that the *Protestants* are the genuine successors of the Gnostics, and Bolingbroke supposes that St. Paul was an astute Jew, who had the adroitness to graft Judaism upon the nascent Christianity: and why may not *they* fix the limits between pure Christianity and Judaism or Gnosticism as well as Mr. Isaac Taylor? Verily, if this be the principle of the Protestant Reformation, then may it, in one respect at least, claim the Father of the faithful for its type: the creeds of the former being, like the children of the latter, "as the stars in the heaven and the sands on the sea shore—innumerable!"

In attempting therefore to undermine the canon of Vincens of Lirens, that what has been received always, everywhere, and by all, is the proof of what the sense of the Scriptures really is, it is apparent that Mr. Taylor is also attempting to remove the ground from beneath his own feet and from beneath Christianity itself. But has he succeeded in the attempt? To this we reply that for our own part, admitting as we readily do, the ingenuity and sagacity of the author, we never yet knew an instance of *more egregrious failure.* His work involves a total misrepresentation of the nature and purposes of the canon of Vincens, and by consequence of the position of the Oxford Divines and the Church of England, and abounds with the most shameful logical fallacies, extravagant assumptions, and perverted statements, unconnected by a thread of solid argument. All this must be so apparent to those who are tolerably well informed in the doctrines of their Church, that we should never think of making the statement, and of enlarging upon it—as we purpose to do—but for the fact that this very book so infidel, not to say licentious in its tendency—(for Mr. Taylor's point of attack on the fathers is the doctrine of *celibacy;* and his aim is to show that Ancient Christianity was a chaos of lawless prostitution, which the Church of Rome gradually restrained and legalized,—Popery on the extravagant hypothesis of this writer being a progressive and most laudable *improvement* on the Nicene or Ancient Christianity,)—and so directly and avowedly aimed at the subversion of the doctrine of the Sacraments, has been put upon us by a publisher of the Episcopal Church and warmly commended to the confidence and admiration of Episcopalians by a journal of their own Church, as a book which it is "just impossible" to answer! What Mr. Taylor himself thinks of the wretched inconsistency, weakness and ignorance of those who in their blind zeal against the Oxford Tracts, have been thus entrapped by him into a subserviency to his attempt to subvert the doctrine of the Sacraments and all the distinctive principles of their Church, may be seen from the following extract: a passage one would suppose which would make the followers of Milner, Scott, and Newton, crimson with a consciousness of the insignificance and folly which lead them in the same breath to profess loud attachment to their Church, and to extol to the skies an elaborate effort to show that the Church of their professed attachment is no more than a barely living body tied to a loathsome corpse!

"But we must look to another quarter in quest of those who might come forward, unencumbered, to withstand the advances of the Oxford doctrines; and may it be to that, in every sense, estimable portion of the clergy—call them not a party,—which has conventionally been designated evangelical? It is true that the modern disciples of Romaine, Fletcher, Milner, Cecil, Scott, and Newton, have by the sheer force of the current of Church affairs, been carried toward a new position, and have been led greatly to modify and to tighten the ecclesiastical notions professed by their departed leaders. They nevertheless still hold to opinions and to modes of feeling, which, though, as a matter of fact, springing up within the established Church, *are not of it, are not its genuine products, or strictly indigenous to its soil;* (we must be pardoned for underscoring the words as we copy;) for they were the products of the new religious animation diffused through the country by the apostolic labors of Wesley, Whitfield, and their followers; nor can it be well denied that those who have possessed these opinions, and who have felt in this manner, *have stood as Churchmen in what is called—a false position;* at least a position of difficulty and of some practical embarrassment."

[However deficient Mr. Taylor may be in the knowledge of theology and sound logic, he certainly does not lack for shrewdness; but we continue the quotation, to every line of which, we beg the reader's attention:]

"If this be the case, or just so far as it may be granted to be so, nothing can be less desirable to the evangelical clergy than to be forced into any formal or particular argument with their accomplished and learned brethren, on the very points that have driven some of their most distinguished predecessors, and of themselves, to the edge of nonconformity, and which may chafe many a sensitive conscience. They may, by the aid of peculiar considerations, drawn from the perils of the time, have brought themselves to believe that they seriously disaffect nothing in the ritual or constitution of the Church; and they may be satisfied with this or that elaborate explanation of certain difficulties; nevertheless, the uneasiness, although assuaged, is not removed, for the difficulty is real, and its reality, and its magnitude, must be brought afresh before them, to the renewal of many painful conflicts of mind, whenever the genuine and original Church of England principle, comes, as now, by the Oxford divines, to be insisted upon, expounded and carried out to its fair consequences."

Here we have Mr. Taylor's admission that the principle of the Oxford Divines, is *the genuine and original Church of England principle.* What man of sense could bear the contemptuous imputation of imbecility, which under cover of praise and compliment, is here conveyed to "that estimable portion of the clergy—call them not a party, which has conventionally been designated—evangelical?"

THE YOUNG LADY'S GUIDE TO THE HARMONIOUS DEVELOPMENT OF CHRISTIAN CHARACTER. Boston, 1839.

This is one of that class of works denominated "Evangelical," in the perverted acceptation of the term, unhappily so common at the present day. Its ostensible purpose is indicated by the title; while its real influence on the mass of those, into whose hands it will probably fall, will be of a widely different nature.

Our modern systems of female education (so far, at least, as piety is concerned) have a tendency to unduly exalt those traits of character which most require prudent regulation. Sensibility is so often aroused, imagination kindled, sympathy excited, and zeal inflamed,—that a morbid craving for stimulating aliment is engendered. This occasions the production of works, which increase rather than satisfy the appetite which called them into being; and their readers may too often, after a brief period, be found in the ranks of those who swell the train of Fanaticism.

A few extracts from the volume before us, will give an adequate idea of its character.

To illustrate the efficacy of prayer, we are gravely told:

"That Mr. West (afterwards Dr. West) became pastor of the Congregational Church in Stockbridge, Mass., while destitute of vital piety. Two pious females often lamented to each other that they got no spiritual food from his preaching. At length, they agreed to meet once a week, to pray for his conversion. They continued this for some time, under much discouragement. But, although the Lord tried their faith, yet he never suffered them both to be discouraged at the same time. At length, their prayers were heard. There was a sudden and remarkable change in his preaching. 'What is this?' said one of them. 'God is the hearer of prayer,' replied the other. The Spirit of God had led Mr. West to see that he was a blind leader of the blind. He was converted, and changed his cold morality for the cross of Christ, as the basis of his sermons. A pious slave in Newport, R. I., was allowed by his master to labor for his own profit, whatever time he could gain by extra diligence. He laid up all the money he earned in this way, for the purpose of purchasing the freedom of himself and family. But, when some of his Christian friends heard what he was doing, they advised him to spend his *gained* time in fasting and prayer. Accordingly, the next day that he gained, he set apart for this purpose. Before the close of the day, his master sent for him, and gave him a written certificate of his freedom. This slave's name was Newport Gardner. He was a man of ardent piety; and in 1825, he was ordained deacon of a church of colored people who went out from Boston to Liberia. Instances of surprising answers to prayer, no less striking than these, are continually occurring in the revivals of religion of the present day."

The efficacy of prayer is a topic on which the Christian dwells with delight, from the consoling and inspiring sentiments to which its contemplation gives rise. But from the relation of these incidents, followed by the assurance that "surprising answers to prayer are continually occurring," it is to be feared that the young readers of this volume will form a most erroneous and absurd conception of the true nature of the benefit and results of prayer; and be led into the adoption of measures unsuited to their condition, and also to their position in the community.

In the section on "Prayer Meetings," the author recommends, that, in addition to the ordinary prayer meetings, young ladies "always attend a praying circle of females. Female prayer meetings have often been blessed to the reviving of God's work; and if, by the grace of God, you are enabled to offer up the prayer of faith, your influence may thus be felt to the remotest parts of the earth."

Now, to these exclusive assemblages for religious exercises, all the objections urged against "the ordinary prayer meetings," apply with tenfold force. They are commonly represented by their advocates as occasions on which the devout give utterance to such extemporaneous supplications, as the heart may prompt. But those who are aware of the laborious and anxious preparation for these *unpremeditated* effusions—who know of the many hours expended in composing and committing to memory the "delightful prayer," which is to give the utterer the rank of the most spiritual of the afternoon assemblage, and ensure her the congratulations of some of the party, *while,* in the breasts of others, *envy* at the *superior performance* is excited—will be thankful that there is a Church where such extravagance is unknown, and where the apostolic injunctions regarding the office of public ministration are more correctly understood.

The author stigmatizes "the tendency of novel reading as most pernicious. It enervates the mental powers, and unfits them for close study and serious contemplation. It dissipates the mind, and creates a diseased imagination. It promotes a sickly sensibility, and renders its votaries unfit for the pursuits of real life." To this condemnation of "the miserable trash contained in novels," we have no hesitation in assenting, provided it is admitted, that there are many works of fiction, whose tendency is to elevate the human character, and make the reader wiser and better. But it is undoubtedly true, that the impression left on the minds of many, by the perusal of much that has been printed on the subject of religious experience, the journals of pious females, and of missionaries of a sanguine temperament, &c., is likewise "pernicious." "It enervates the mental powers"—and "dissipates the mind." Yet in the course of reading recommended in the Appendix, the titles of several volumes occur, whose contents are calculated "to promote a sickly sensibility," and are by no means adapted to cure a "diseased imagination."

In order to rouse the zeal of young ladies, that their "influence may be felt in the Bible Society," the author states, that "the population of the whole world is estimated at *seven hundred and thirty-seven millions.* Of these, *five hundred and nine millions* are heathen; and *one hundred and fifty-six millions* are Roman and Greek Catholics; nearly all of whom are destitute of the word of God. This leaves but *seventy-two millions* who are called Protestants; but a vast number of these, even in our own highly favored land, are living without the Bible. Can you say with the Psalmist, 'O how love I thy law! It is my meditation all the day?' How then must your heart bleed in view of these facts!" &c.

Highly colored statements are presented as incitements to activity, in behalf of the Tract, Missionary, and Temperance efforts. After perusing these pages, the reader is tempted to exclaim in the animated language of the Rev. W. L. Bowles:

"How dear to the sad heart,
The consolations and the glorious views
That animate the Christian in his course!
But save, oh! save me from the tract-mad miss,
Who trots to every Bethel-club, and broods
O'er some black Missionary's monstrous tale,
Reckless of want around her!"

(*Days Departed, or Banwell Hill.*)

We have devoted thus much space to the work before us, not because it is entitled to it from its own importance, but because it is one of a class, concerning which, we wished to offer some remarks. "Missionary Fanaticism" and wild enthusiasm in other schemes, are supported by writings of this description; and thus, one of the most objectionable peculiarities of the religious community, is originated and fostered. As Churchmen, we have reason to be devoutly thankful that our communion is so comparatively free from the spirit to which we refer. Long may it thus remain: and be the day far distant, when the perusal of works similar to the one under consideration shall become general.

E.

WARBURTON informs the readers of the Episcopal Recorder, that he has "now read Dr. Pusey's Letter to the Bishop of Oxford, and taken a tolerably plentiful draught at the original fountains of this new theology:" and that he is now prepared fully to adopt and reassert with confidence every sentiment uttered in his former essays in regard to the Papistical tendency of the Tracts. The questions which before reading he proposed to us, and which he thinks we treated with "cavalier silence," he now promises to answer himself. The answers and the entire exposure of the Tracts are forthcoming.

We are pleased to see that Warburton speaks of the Lord's Supper as "a spiritual sacrifice, commemorative of the sufferings and death of Christ."—This from the vaunted correspondent of a paper which a month ago declared that no consistent member of the Protestant Episcopal Church could believe the Lord's Supper to be a sacrifice! Thus much good the Tracts have already accomplished; and without becoming their partisans, we venture to predict that they will be the means of compelling many persons in the Church to acknowledge that they really hold, and, while they keep to the Prayer-Book, must hold, doctrines which, with heaps of windy words, they ignorantly and constantly deny. The Eucharistic Sacrifice is the first; others will follow in their course.

"Under their hands," says Warburton, referring to the American revisers of the Liturgy, "our Liturgy was purified from those obsolete and coarse expressions and vulgar conceptions, which are offensive to a delicate and correct taste; * * * * and it is against those improvements which we have already effected, with evident benefits to our taste and piety, that the Oxford writers direct their utmost vehemence of zeal and bitterness of denunciation!"

We suppose the writer's meaning is, that the authors of the Tracts have raised their voice against "improvements" of this sort, and not the particular ones which have been made in the American Prayer-Book. If this be all, we believe their remonstrance will commend itself to every feeling of true feminine delicacy as well as of manly sense. One such "improvement" which we have heard advocated, is to expunge the requirement making the first chapter of St. Luke's Gospel a part of the public service of the Church for Advent, on the ground that it contained "coarse expressions and vulgar conceptions offensive to a delicate and correct taste!" If it be against these wiles of Socinians and Infidels to subvert the foundations of the Christian faith, that the Oxford Divines have remonstrated, we trust their voice will not be drowned by the shrill pipes of senseless affectation and spiritual prudery.

In compliance with requests from several independent sources, we insert in our columns, Bishop Seabury's Discourse on the Eucharist. Whatever may be thought of its positions, (some of which go beyond any thing that we have seen in the Tracts for the Times,) they serve to show the absurdity of representing the doctrines of the Tracts on this subject as novel or inconsistent in the members of the American Church. It was through Bishop Seabury's instrumentality that "The Oblation" was restored to the Communion Service, which is found in all the ancient Liturgies, but was expunged from the Church of England Prayer-book at the instance, as is said, of the Continental Reformers. A careful perusal of the present discourse (the remainder of which will be inserted in our next) will show the meaning of the provision, and of the importance which is attached to it.

CHURCHMAN'S ALMANAC.

A new edition of this useful publication has been issued, and several errors, which rendered the first imperfect, are corrected. The list of clergy is now complete and accurate.

As its extensive circulation will be the means of diffusing information concerning the Church and her institutions, we commend this edition to our friends and the public. It may be obtained at the office of the Protestant Episcopal Press, 142 Fulton-street.

THE CHURCHMAN ARMED AGAINST ERROR. *New York Xylographic Press, 28 Ann street.*

This little manual, in the compass of sixty-eight 32mo. pages, comprises a large amount of pertinent information and salutary caution for the arming of the Churchman against the prevalent errors of the day. It is divided into four parts: the first against error; the second against fanaticism; the third on forms of Prayer; and the fourth on Holiness. We owe an apology to the author for not having given it an earlier notice; and cordially sympathizing with him in his "purpose of providing the community with a sign-post to direct the thinking and reading part of it into the paths of primitive truth and order," commend his humble but laudable effort to the attention of our readers.

ULTRA TEMPERANCE.

The following paragraph, which purports to be an extract from a letter addressed by Gerrit Smith, Esq., to Mr. E. C Delavan, is extensively copied by various journals; and as we have seen no denial, we presume its author is correctly designated:

"In respect to meats, drinks, clothing, manual labor, &c. &c., the Saviour acted with the knowledge of a *mere* man. He *knew not* that the drinking of intoxicating liquor was injurious to the human constitution. He of course knew, as *we* did fifteen years ago, that it was injurious to get drunk; but he knew *no better than we did,* fifteen years ago, that drunkenness, instead of being an accident, is a legitimate consequence of drinking intoxicating liquors."

If any thing in the language of a class of men who may be justly styled righteous overmuch, could excite surprise, the above extract is calculated to elicit its expression. But the most zealous advocates of the ultra-temperance cause having, with daring impiety, impeached the moral character of the Redeemer, and by implication, condemned him as a "wine-bibber," we are prepared for any extravagance of doctrine from that quarter.

The question as to the propriety or necessity of abstaining from all that can intoxicate, is to be settled by our present knowledge of the effects of those agents on the human frame. An appeal to antiquity in this matter is absurd; and from the Saviour's acts, the usage of wine-drinking certainly received no rebuke.

The simple narrative of the first miracle at Cana in Galilee, has been tortured by some of the modern school of dietetic reformers, who have discovered that the presence of alcohol is not essential to the existence of wine. According to their logic, our Lord would not do evil that good might come; and, as alcohol is highly deleterious to health, it could not have been present in the jars containing the miraculous beverage. Truly, there are some men who are wise above what is written, and far in advance of the intelligence of their generation. E.

EASTERN DIOCESE.

We have received the Journal of the Annual Convention of the Eastern Diocese, held in September last; the proceedings of which have been already noticed in our columns.

During the past year, the states of New Hampshire and Maine, which formerly composed a part of this diocese, have withdrawn from its connexion, and taken measures for a separate organization. The Eastern Diocese will therefore comprise only the states of Massachusetts and Rhode Island.

The subjoined extract from the Bishop's Address will be read with interest:

"When we consider my infirmities, and our too general lack of zeal, and also the powerful obstacles which our Church in these Eastern States has to contend with, we have much cause of thankfulness to God for his blessing upon our feeble efforts. In the States which first composed the Eastern Diocese, there were at most, when we commenced, about fifteen clergymen; now there must be about a hundred. In Vermont, we had not one Church edifice; when I resigned its jurisdiction, twelve new ones had been consecrated, and four more were in building, three of them nearly finished.

In Rhode Island were four churches, two of which remain; thirteen new ones have been built and dedicated; another has been bought, repaired, and dedicated; another still appropriated to our use, and one now being built;—in all, eighteen.

In Massachusetts were thirteen churches, three of them of but little value, and very little used. Six of them yet remain; thirty have been erected, and two are now in building, which will make the number thirty-eight.

In New Hampshire, if we reckon the two in Holderness, there were five, all of which are still remaining, some of them much repaired. Four new ones have been added, which, with the one now erecting, make the number ten.

In Maine were two; one of them, in Portland, was without a parish: it has since been much improved, and still remains. Three new ones have been erected. In these four Eastern States, then, we may expect this autumn to have seventy churches, fifty-six of them new. But for our poverty, or want of missionary funds, we should now have many more. The numbers, also, which have left our congregations, and removed to the western and other parts of the country, have been more than almost any one would believe; sufficient, indeed, to form many parishes, and, through the divine blessing, they have actually aided in forming very many parishes.

And those, too, whom we have brought forward to the sacred ministry, have contributed very much to the building up of our Church in various parts, and in almost all parts of the United States. During my exercise of this office, I have admitted one hundred and forty-eight to the order of Deacons, and one hundred and eleven to the order of Priests. Ninety-five of those Deacons I have ordained Priests, and sixteen more who had received Deacons' orders from other Bishops; thus having laid hands once on one hundred and sixty-four, and upon ninety-five of them twice. Of these one hundred and sixty-four, but a little more than one fourth remain now with us; twenty-two have departed this life, the most of them into other States, and the remainder, about one hundred, are now exercising the ministry in various parts of the country.

To nine thousand eight hundred and fifty-three persons I have administered confirmation, during the twenty-eight years of my exercising the Episcopal office; and in the same time must have travelled about seventy thousand miles. In perils by land and perils by water has the Lord preserved me, and, to a wonderful degree, has he enabled me to fulfil my many appointments. For these, and unnumbered other blessings, I am indebted, under his providence, to the prayers and kind assistance of his people, for which may the Lord, who alone can, reward them."

SELECTIONS FROM GERMAN LITERATURE.

This work consists of extracts from the writings of Tholuck, Koster, Ruckert, Lange, Tennemann, and Ullmann; translated by Professors Edwards and Park, of Andover. The volume will probably be found serviceable for reference, by those who are desirous of some acquaintance with the writings of these transatlantic scholars. Among the topics presented, are the Life of Plato—The Sinless Character of Jesus—The Life, Character, and Style of the Apostle Paul—The Doctrine of the Resurrection of the Dead, &c.

CLERICAL CHANGE.

The Rev. W. Walton, having received and accepted a call as Rector of St. Paul's Church, Tompkinsville, Staten Island, and having removed his residence thither, requests that all letters and papers for him may be directed accordingly.

TO CORRESPONDENTS.

"M. N. M." has been reserved to make room for the seasonable effusion on our first page.

The poetical favors of "Oxford," "N. R." and "T." are received: as also "C. S. A."

ANNIVERSARY CELEBRATION OF THE
New-York Bible and Common Prayer Book Society, October 3d, 1839.

The Anniversary Celebration of this Society was held jointly with the Protestant Episcopal Tract Society, and the Education and Missionary Society, at St. Bartholomew's Church, on Thursday evening, Oct. 3d, 1839, at 7 o'clock, P. M.

The Right Rev. B. T. ONDERDONK, Bishop of the Diocese, in the chair, who opened the meeting with Prayer.

The Third Annual, being the Thirty-First Consecutive, Report of the Society, was read by Floyd Smith, Esq.

The Rev. ROB'T B. VAN KLEECK, Rector of St. Paul's Church, Troy, moved the adoption of the Report, accompanied with a powerful appeal to the good sense and understanding of the audience, in behalf of the Society, and concluded by offering the following Resolutions, which were unanimously adopted.

Resolved, That the Report just read, while it furnishes the most satisfactory evidence of the rapid extension of the operations of the Society, does not at the same time exhibit a corresponding regard to its interests on the part of the Churches, and individuals, that have been accustomed to contribute to its funds.

Resolved, That this Society, in consideration of its objects, and daily extending usefulness, is justly entitled to the liberal contributions of the friends of the Church.

Resolved, That the Report be referred to the Board of Managers, for printing and publication.

The business of the evening was concluded by singing the 106th Hymn, and devotional offices by the Bishop.

WM. H. BELL, *Secretary of the Joint Meeting.*

Third Annual Report, being the Thirty-first Consecutive Report.

The managers of the New York Bible and Common Prayer Book Society have the satisfaction of now presenting to their constituents their third Annual Report. But it will be remembered, that from the year 1809, the Parent Society, and from the year 1816, its Auxiliary, were actively engaged in the same important work. This, therefore, is to be regarded as the Thirty-First Annual Report from this portion of the Church in relation to what has been done to promote the distribution of the Word of God, and its best and most efficient commentary and companion, the Book of Common Prayer.

The object of the consolidation of the two Societies was to produce a more extensive effect by the united action of those engaged in a common cause; and the Managers believe that the result will not disappoint the reasonable anticipations of the friends of the Church. By a comparison of the Reports for the last and the present year, it will be seen that there has been a large increase in the publication and in the sale and gratuitous distribution of the books of the Society.

Since the last anniversary there have been printed 1500 Bibles, 3000 Testaments, 1000 Prayer Books of the octavo size, and 6000 of the duodecimo, making a total of 11,000 volumes—The previous year 8250 were printed. The emissions from the Depository, by sales and gratuitous distributions during the past year, have been as follows:—1153 Bibles, 1354 Testaments, 530 octavo and 8033 duodecimo Prayer Books, making a total of 11,070 volumes. The emissions during the previous year were 8480 vols. A detailed account will be appended of the manner in which the sales and distributions have been made. From this account it will be seen that the sales of the Society have increased more than three fold, and that these sales have been made principally to Auxiliaries and Subscribers for gratuitous distribution. This demand has been supplied from the common editions, and at the lowest rate of prices. A further sale of the folio, the octavo Megarey, and the finer edition of the smaller Prayer Books, together with Bibles and Testaments, in a great variety of bindings, has been made at fair remunerating prices. The profits thus accruing, together with the savings upon the other publications of the Society, have exceeded the expenses of the agency, and have enabled the Society to extend its gratuitous distributions. These will be still farther extended, as soon as it can be done consistently with a prudential regard to the funds of the Society, and to its obligations to Subscribers, who have claims upon it for books in proportion to the amount of their subscriptions. These claims the Society must hold itself ready to discharge to the fullest extent. Books unclaimed for one year, however, the Managers feel can be added with propriety to the stock for gratuitous distribution.

The Stereotype Plates of the Society are now valued at $4850. The increased value in this property is caused by the purchase of the plates of the elegant folio edition of the Prayer Book for the Reading Desk, that was stereotyped by Messrs. Connor & Cooke. The cost of these plates and 135 copies of the Prayer Books was $600. This debt has been fully discharged, and the sale of the books has more than realized the expectations formed when the purchase was made. The Society therefore is now enabled to ensure to Churches a very superior book, at a moderate cost.

From this favorable statement of the operations of the Society, for the past year, the Managers are now constrained to direct the attention of their constituents to a topic less gratifying and encouraging. The receipts for the past year into the treasury, from subscribers, have not been as large as they were the year preceding, as will be seen by the following statement of collections:

	Last Year.	Current Year.
In City Churches,	$917 34	$720 17
In Country Churches,	302 71	394 16
Individual Donations,	600 75	413 75
Annual Subscribers,	413 50	452 50
Life Members,	90 00	225 00
Sales,	585 21	1697 73
	$2909 51	$3903 31

The sum total of receipts for the present year is larger than for the last; but not as much larger as it would have been had the collections from the city churches, and from individual donations, maintained the same ratio of increase with the other resources of the society. In the last annual report it was stated, "that in endeavoring to meet the wants of our communion, the managers trust they will be generously and liberally encouraged. Increased support, it is evident, will be needed to make the distributions of the society, we will not say *commensurate with, but in any degree proportioned to,* the increasing wants of our vast and extending country."

An appeal, and the managers think a just and forcible one, was thus made to the Churches, and to individuals, and they regret, that in this city, it has not been answered to the extent of their hopes. They cannot for a moment suppose, however, that this deficiency in collections and donations arises from any indifference to the objects of the society, or any distrust as to management of its concerns; they would rather attribute it in part to inattention, and in part, perhaps, to the unusual difficulties to which the mercantile community has been subjected during the past year. They therefore take courage, and will not slacken their efforts, nor contract their operations. They are confident that the work in which they are engaged is of the utmost importance to the extension and prosperity of the Church, and that it is uniformly felt to be so by every serious and well-informed Churchman. It cannot be, therefore, that the appeal made last year, and now renewed, will again be made in vain. They would regard it as implying an unjust and offensive distrust of the piety, the intelligence, and attachment to the distinctive principles of the Church on the part of their constituents, were they, at this day, and after the full reports which have been set forth for so many years past, to attempt to enlarge upon the duty of the members of the Church, to contribute in proportion to the means with which God hath blessed them, for promoting the circulation of the Bible and Book of Common Prayer. The duty is freely and fully acknowledged by all, and they would trust that it will hereafter be as fully and freely discharged. Supply them with the means, and the managers of the New York Bible and Common Prayer Book Society pledge themselves, that in this diocese there shall be no member of the Church, however obscure, that shall not be supplied with these inestimable volumes, that the sick in every hospital, the poor in every alms-house, and the unhappy delinquents in every prison throughout the state, shall have the proffer of them, that no ship in the service of the country, and no merchant vessel shall leave this port without these blessed companions to the seafaring man, that the applications of every Sunday school, and every mission Church, and every destitute congregation, and every place where two or three are gathered together to commence the holy enterprize of forming a new association on the model of primitive truth and purity, shall be liberally answered, and that there shall be a large surplus to meet the wants of every mission that may go forth on domestic or foreign duty under the auspices of the Church. All this shall be done, in dependence upon the strength and wisdom that cometh of the Lord, when the people of the diocese, yielding to the admonitions of His Spirit, shall give forth the adequate means to accomplish this great and holy work.

SUMMARY.

From the Banner of the Cross.

CONSECRATION.

On Friday, December 20th, St. Thomas' (African) Church, in this city, was consecrated by Bishop H. U. Onderdonk. The sentence of Consecration was read by the Rev. Mr. Van Pelt, formerly pastor of this flock; Morning Prayer was conducted by the Rev. Wm. Douglass, (colored,) rector of the Church, and the Rev. T. G. Allen, who read the lessons; the Ante-communion and Sermon, by the Bishop. There were present also, the Rev. Messrs. Rodney, Coleman, Harris, and Odenheimer.—This edifice was erected in the years 1794–6; but was not consecrated; the office of Consecration was not set forth till the year 1799. The interior has lately been entirely remodelled and renewed, and a recess added; and is now exceedingly neat and very convenient. A large basement room has been formed, besides a vestry-room. The attendance was good; the chanting excellent; and the congregation flourishes under its worthy, intelligent, and faithful minister.

CONFIRMATION IN THE CITY.—On the afternoon of Sunday last, Bishop Griswold preached in Grace Church, and confirmed twenty-seven persons who were presented by the rector for that solemn rite. We understand that this is the fifth confirmation which has been held in that new and interesting parish within two years.

In the evening the bishop preached in Christ Church, and confirmed about twenty.—*Christian Witness.*

CHURCH IN VERMONT.

The Journal of the Convention held in Middlebury in September last has been received. Bishop Hopkins in his Address gives an interesting account of his visit to England. He was received with much kindness, and obtained for his school at Burlington about five thousand dollars. He states his intention to withdraw from any future connection with this institution, and the buildings and land, which cost him about forty thousand dollars, he offers to the Convention for the sum of thirty-five thousand. About one half the requisite sum is either collected or pledged. The number of parishes reported is twenty-four. The number of clergy, seventeen presbyters and seven deacons, is twenty-four. There were but eleven in 1832, when Bishop Hopkins entered upon the charge of the diocese. There are four candidates for orders. The bishop reports that in a recent visitation he has confirmed one hundred and sixteen, and that he found the general state of the churches encouraging.—*Christian Witness.*

RELIGIOUS DIFFERENCES IN POLAND.

The *Presse* observes that the question of religion, which has caused so much discussion in Prussia between the government and the Catholic clergy, is now agitating Poland, where the Bishop of Augustowo refuses, like the Archbishop of Cologne and Posen, to consecrate mixed marriages. This prelate founds his refusal upon an ukase of the emperor, which orders that the issue of such marriages should be educated in the Greek religion, whereas the laws of his church command the reverse. "The Czar," says the Presse, "is much irritated against the bishop, has suspended him from his functions, and has deprived him of his salary, to which, however, he has for the present limited his measure of rigor."

Death of the Bishop of Litchfield and Coventry.—We have the painful duty of announcing the demise of Dr. Samuel Butler, Bishop of Litchfield, which took place on Wednesday, 4th, at the Episcopal palace, Litchfield. This melancholy event was not unexpected, as his lordship had been for some time in ill health.—*English paper.*

DIVINE SERVICES.—An esteemed correspondent has called our attention to an announcement of the intention of the Bishop of Lincoln to take measures to ensure the performance of Divine Service twice on each Sunday throughout the year, in every parish church in that county. He then adds his hope that the Archbishop of York will follow the same good course, first beginning with the city of York. We fully agree with our correspondent that it would be desirable to have double services, where such is practicable; but in York, and probably in some other places, the minister's income in many parishes is so very small, that it is impossible for a clergyman to exist upon it, without holding some other ecclesiastical appointment. The consequence is, they can only give one service; this is no doubt an evil, and the best remedy for it would be to devise some mesns of increasing the minister's stipend to such a sum as would enable him to maintain himself and his family in respectable circumstances. Then he could devote his whole time to the duties of one parish, and every church could have double services on the Sabbath—as certainly ought to be the case. —*York Chronicle.*

MARRIED,

In Trinity Church, Potsdam, St. Lawrence Co., Dec. 25th, by the Rev. Aaron Humphrey, the Rev. ALBIN K. PUTNAM, Rector of the parish, to Miss Fanny Clark.

CALENDAR.

JANUARY.

12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after Epiphany.

FEBRUARY.

2. Fourth Sunday after Epiphany, and The Presentation of Christ in the Temple, commonly the Purification of St. Mary the Virgin.
9. Fifth Sunday after the Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Richmond County.—Second Sunday after Christmas, January 5, in St. Paul's Church, Tompkinsville, admitted the minister of the parish, the Rev. William Walton, Deacon, to Priest's Orders. Morning Prayer was read by the Rev. Lewis P. Bayard, D. D., Rector of St. Clements' Church, New York, (who also presented the candidate,) assisted by the Rev. William Morris, Rector of Trinity School, New York, who read the lessons; and the sermon preached by the Bishop.

NOTICES.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a Library and books of instruction for the Sunday School, propose to have a sale of *useful and fancy Articles.* Donations in money or articles will be thankfully received from all who are disposed to assist a young and necessitous Church in the Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.

Jan. 4, 1840. tf

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 23 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November 22d. 2m

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from Miss M'Leod, donation, $25; from Rev J D Carder, annual, $2; annual subscribers, $30. Total, $57.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from Miss M'Leod, life subscription, $10; from Rev J D Carder, donation, $2; from annual subscribers, $12. Total amount, $24.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From St Mark's Church, Williamsburgh, L I, Rev Samuel M Haskins, collection for Education fund, $5 13. From Trinity Ch, West Troy, Rev H T Twing, collection for Missionary fund, $3 75. From Grace Ch, New York, Rev Dr Taylor, rector, contribution for Education fund, $150, and for Missionary fund, $200. From Christ Ch, Cooperstown, Rev F T Tiffany, contribution for Education fund, $10. From Trinity Ch, Potsdam, St Lawrence co, Rev Albin K Putnam, collection for Education fund, $6 77, and Missionary fund, $12 18. From St John's Ch, Stillwater, Rev R Hubbard, for Education fund, $17. From St Luke's Ch, Mechanicsville, Rev R Hubbard, for Education fund, $2. From St John's Ch, Kingston, Ulster co, Rev H M Davis, collection for Education fund, $5, and Missionary fund, $5. From Thomas Otis, Esq, donation for Missionary fund, $20. From St Mary's Ch, Brooklyn, Rev Joseph Hunter, collection for Education fund, $5, and Missionary fund, $7 12. From Christ Church, Rye, Rev P S Chauncey, rector, for Missionary fund, $12. From St. George's Ch, Hempstead, L I, Rev Dr Carmichael, rector, collection for Education and Missionary fund, $4. From St Luke's Ch, Monticello, Otsego co, Rev Seth Davis, for Missionary fund, $5. From Mission Ch of the Holy Evangelists, New York, Rev Jesse Pound, collection for Education and Missionary fund, $11 25.—Total amount, $481 20.

C. N. S. ROWLAND, Treasurer, 55 Water st,
Jan. 8, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz.

"E. G. C" through the post office, $5. A B M'Donald, $2. J Neilson, jr, $1. Charles Aldis $1. E S Gould $1. J V R Schuyler $2. A F Pollock $2. A W O Spooner $5. Thomas Cook, jr, $1. Collection in Christ Ch after sermon by the Right Rev B T Onderdonk, D D, $34 70. P A Schermerhorn, donation $20; also, to make himself a life manager, $30. Total, $104 70.

JOHN H. SWIFT, Treasurer,
Jan. 6, 1840. 158 Water-street.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of the following Donations for the benefit of the poor:

A Christmas Present, $4. J R, $5. A collection in Warren street, $30. A Norrie, $10. A bundle of clothing left at the residence of the missionary. From Mrs Nichols, Poughkeepsie, $5. An Episcopalian, per Thomas C Butler, $10.

ALEXANDER FRASER, 245 Bowery.
January 7, 1839.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; and at the residence of the Missionary, 245 Bowery. A. F.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor—

From John Ridley, Esq, $5. From J B, $5. From I R, $5. By Swords, Stanford & Co—From Jacob Le Roy, Esq, $10; from A Norrie, Esq, $25, (20 for the poor and 5 for the infant school); from S S, a bundle of clothing; from Miss Stanford, $2; from Master John Stanford, $2; from Isaac Carow, Esq, $5; offerings of two children, $4. And $10 from an Episcopalian, by Thomas C Butler, Esq.

LOT JONES, 192 Allen-Street.
Jan. 8, 1840.

Donations for the poor, left with Swords, Stanford & Co., 152 Broadway, at 142 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st, will be thankfully received. L. J.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donation:

Two hundred dollars from the Diocesan S S Society of Pennsylvania, by the hands of George Hawkins, Esq, treasurer, the same being balance of an appropriation of $400 to the General Union.

JOHN W. MITCHELL,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, January 8, 1840.

GENERAL THEOLOGICAL SEMINARY.

The subscriber has received and appropriated the following sums for the benefit of students in the Seminary. From members of St Mark's Church, $124. From "Mrs Gautier, $38, the avails of her Table at the Fair of St Matthew's Church, Jersey City." Total, $162.

HENRY ANTHON.
January 7, 1840.

DIOCESE OF MICHIGAN.

Since the last acknowledgment, the subscribers have received the following sums:

From a lady of Hempstead, $5. From the weekly offerings of St Mark's Church, Warren, Rhode Island, $10. Total, $15.

SWORDS, STANFORD & CO.
January 8, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 31st ult., has received the following contributions, viz.

From the family mite box, New York, $20. Part of offerings of St George's Church, Hempstead, L I, per Rev Dr Carmichael, rector, 6. A Christmas offering for Domestic Missions in the Western states, from Trinity Ch, Rutland, Vt, 20; and from the Sunday school for the same object, 4 50, both by the hands of the rector, the Rev John A Hicks, in all, 24 50. From Mrs Nichols, of Poughkeepsie, NY, for domestic missions 10. Offerings of the Sunday school of St Clement's Ch, New York, for the Green Bay mission, 6 36. By the hands of Frederick H Stimpson, Esq, receiving agent in Boston, received from the Missionary Association of St Paul's Ch, Boston, per Mr. Charles H Parker, treasurer, 77 97. By the same hands, from the Evangelical Society of St Peter's Church, Salem, Mass, per the Rev George Leeds, 94 50. By the hands of the Rev Dr Anthon, collection in St Mark's Ch in the Bowery, New York, on Christmas day, for domestic missions, 228 31. Through I P Doan, Esq, receiving agent at St Louis, from the treasurer of Christ Ch Sunday school at St Louis, for the support of an Indian boy at Kemper College, with the pledge of $100 annually for the same object, 50. From the Rev M F Maury, missionary, collection in Christ Ch, Danville, Ky, a missionary station, 16 50. From the Rev A Bronson, missionary, Christmas collection at Bethel Ch, Boston, (the peninsula) Ohio, a missionary station, 2 50. From the Rev Charles Dresser, missionary, Christmas offering of St Paul's Ch, Springfield, Ill, a missionary station, 12 50.—Total receipts, $549 14.

Jan. 8, 1840. JAMES SWORDS, Treasurer.

Mistake of the printer corrected.—In the last line but three from the bottom, in the acknowledgement of receipts for Domestic Committee, in the last week's Churchman, credit is given for a contribution from "Sunday School, $20." This is a mistake; the credit should be given to S. S., being the initials of a very liberal contributor, and having no relation whatever to Sunday Schools.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Jan. 9th, from the following individuals, viz.

S Babcock, New Haven; W W Hickox, E Bloomfield; S B Sargent, Postmaster at Fort Ann; Rev H Gregory, Homer; Rev G W Hathaway, Warren, R I, with remittance; J Peck, New Lisbon; S M Knight, Postmaster at Detroit, Mich, with remittance; W A Barber, Newport, R I; I B Walton, Honesdale, Penn.

Packages have been forwarded from the Depository during the week ending 9th Jan., as follows:

To Belknap & Hamersley, Hartford, Conn, per steamer Bunker Hill; to S Babcock, New Haven, Conn., per steamer Bunker Hill; to Wm Rowland, Esq, Norfolk, Va., per schr Ann D; to Edward Wiley, Esq, Savannah, Geo, per brig Clinton; to G J Worthington, Esq, Annapolis, care Armstrong & Berry, Baltimore, per schr Emma.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Jan. 11. 142 Fulton street.

MELVILL'S SERMONS.

A new edition, to which is added the last volume of this eloquent author, just published in 2 vols 8vo., and for sale by JOHN R. McGOWN,
at the office of the P. E. Press, 142 Fulton st.
Jan. 8.

COLERIDGE'S AIDS TO REFLECTION.

A new edition, with a preliminary essay by the Rev. John M'Vickar, D. D. Just published, and for sale by JOHN R. M'GOWN, 142 Fulton st.
January 4, 1840.

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders te be addressed to
JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street,* among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840, Edited by Mrs. Sigourney.

December 18, 1839.

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D., Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st., 1839. 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MC'GOWN,
142 Fulton-street,
} Assignees.

Nov. 30.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N. Y. Nov. 16.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, hnd Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Nov. 16. 142 Fulton street.

DICTIONARY OF THE CHURCH, by the Rev. Wm STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments; if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars:

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

POETRY.

A CHRISTMAS CAROL.

Awake, arise, good Christians,
Let nothing you dismay;
Remember Christ our Saviour
Was born upon this day.

The self-same moon was shining
That now is in the sky,
When a holy band of angels
Came down from God on high.

Came down on clouds of glory,
Array'd in shining light,
Unto the shepherd people,
Who watch'd their flocks by night.

And through the midnight silence
The heavenly host began,
"Glory to God the highest;
On earth goodwill to man!

"Fear not—we bring good tidings,
For, on this happy morn,
The promis'd one, the Saviour,
In Bethlehem town is born!"

Up rose the joyful shepherds
From the ground whereon they lay,
As ye should rise, good Christians,
To hail this blessed day!

Up rose the simple shepherds,
All with a joyful mind:
"And let us go with speed," said they,
"This holy child to find!"

Not in a kingly palace
The Son of God they found,
But in a lowly manger,
Where oxen fed around.

The glorious King of Heaven,
The Lord of all the earth,
In mercy condescended
To be of humble birth.

There worship'd him the wise men,
As prophets had foretold;
And laid their gifts before him—
Frankincense, myrrh, and gold.

Long look'd the simple shepherds,
With holy wonder stirr'd,
Then praised God for all the things
Which they had seen and heard.

And homeward went rejoicing
Upon that Christmas morn,
Declaring unto every one,
That Jesus Christ was born.

That he was born,—the Saviour,
The promis'd one of old;
That they had seen the Son of God,
To every one they told.

And, like unto the shepherds,
We wander far and near,
And bid ye wake, good Christians,
The joyful news to hear.

Awake, arise, good Christians,
Let nothing you dismay,
Remember Christ the Saviour
Was born upon this day.

Mary Howitt.

From the National School Miscellany.

CHRISTMAS EVE—A TALE.

"There now, I am sure it does look pretty," cried little Robert Grant, as he finished putting the green leaves of ivy and holly into the window of the neat cottage in which he dwelt. "What a happy day to-morrow will be! I wish it was come. Of all the days in the year I like Christmas-day best, don't you, grandfather?" The person whom he addressed sat in the chimney corner, his large Bible spread open on his knees. At his feet was a fine boy about five years old, who was intently watching the fire, and with his grandfather's stick occasionally thrusting fresh bits of fuel under the saucepan in which was his father's supper. "I do, indeed, like Christmas-day," replied the old man, "I, and every one have good reason to do so." "Why so?" asked Tom. "Come and sit down by me, Bob, and tell me why you like Christmas-day." Robert did as his brother desired him. "Because," said he, "every body looks so happy, and the bells ring so sweetly, and the church looks so pretty with all the evergreens about it, and we have such a comfortable dinner." "And why do you like it, grandfather?" inquired Tom. "Because," returned his grandfather, "it is the day on which our blessed Saviour was born; the day on which the Son of God came into the world to save wretched sinners from the misery and punishment that were their due, and to reconcile them to his heavenly Father. Oh, it is indeed a day to make our hearts rejoice!" "Did not the angels sing with joy when Christ was born?" said Robert. "Yes," answered the old man, "one of the blessed spirits brought the glad tidings to the shepherds, and a whole company of them joined in a hymn of praise to God, and goodwill towards men. What therefore made the angels glad should surely inspire us, for whose salvation Christ came, with the utmost gratitude and delight." "Oh, do, grandfather, read all about it," cried Tom, "I will promise to sit very, very still." The old man put on his spectacles, which Robert had just wiped, and taking the Gospel of St. Luke, read aloud the interesting account contained in the first and second chapters.

Thus engaged, time glided insensibly away with the children, but not so with their mother. She had again and again mended the fire, swept up the hearth, and arranged the supper table; and now having undressed her baby, she held him in her arms endeavoring to lull him to sleep. She had at first listened attentively to what was passing between the children and her father, but her fears began to rise at her husband's delay, and anxiety for him absorbed every other feeling. She went repeatedly to the door, looked and listened, but no sound, except the heavy dashing of the waves against the cliff, and the hollow moans of the wind, met her ear. She viewed, with increased apprehension, the appearance of the sky. Clouds on clouds seemed rising, the moon in vain struggled to break forth, and an unusual weight filled the air. At length occasional flashes of lightning darted athwart the gloom, and the sea heaved its bosom as if to meet the dark mass that was suspended over it. "Surely, father," said she, as she turned, still more alarmed, from the door, "surely it threatens to be a very bad night. Oh that Thomas was come home! What can have kept him out so long? He must have seen the storm coming on." The old man rose as she spoke, and followed by the boys, walked out to make his own observation. "It will be a dreadful night, indeed," said he, "I fear. Pray God protect the mariner." Fanny's heart sunk within her. "Oh, there is father's boat," cried Robert, in a transport of joy, "I am sure it is—mother, mother, don't cry. I will run to the cliff and see if I am not right." Without waiting for a reply he ran away, and in the course of a few minutes returned with his father. Forgetful of her late fears, or only remembering them to give her present happiness a higher relish, Fanny placed the supper on the table, which was now surrounded with a group of smiling faces. Unable, however, herself to eat, she inquired what had detained her husband so long.

"We have had but a bad catch to-day," said Thomas, "and staid out longer than we meant to do in the hope of making up at last for our bad luck; and when we wished to return, the wind shifted, and the darkness came on so thickly and suddenly, it was with great difficulty that we could make the shore at all." "Heaven be praised!" said the old man, "that you have got home safely." "And so say I, father, cried Thomas, "I began to think it was very likely you would have a sad Christmas-day of it." "Did you think of your poor little Tom?" asked the child, putting his arms round his father's neck. "Did I think of you?" replied the fisherman, "Yes," and he kissed him as he spoke, "I thought of you all." He looked round on them with unutterable affection, and with the sleeve of his coat dashed away the tear that filled his eyes. "Why, father," cried Tom, in a tone of suprise, "you are crying; I thought only little boys like me ever cried." "Tom," returned his father, "men can cry too, when there is occasion, and then they need not be ashamed of their tears—but come let us talk of something else." They then drew close round the fire, and the children were beginning to amuse their father with an account of what they had been doing during his absence, when the report of a gun at a distance was heard. Thomas started. "Hark!" said he. Every voice was hushed, but nothing except the roaring of the tempest, which now raged furiously, was heard. "It was nothing," cried Fanny, speaking as she wished, rather than as she believed; for she knew what she had to expect from the benevolence of her husband's disposition if any one were in distress. She had, however, scarcely uttered the words before the firing was repeated, and as Thomas sprang towards the door, several men approached it exclaiming, that a large vessel off the head had made signals of distress, and that they were going to her assistance. "I will be with you in an instant," exclaimed he, returning for his hat. "Oh! Thomas," cried Fanny, endeavoring to detain him, you surely will not go out in such a night as this? Think, think of me, think of the babes." "I do, I do," he hastily replied, "but I must not, I cannot refuse to go, I should be unworthy of you all if I did." The children joined their mother, and clung round his knees. "Speak, speak to them, father," said Thomas beseechingly. The old man was himself scarcely less distressed, and every limb shook with agitation. "Fanny," said, he, with a faltering voice, which however gathered strength as he spoke, "let go your hold, it is his duty to go. He who has commanded him to assist his fellow-creatures, can protect him through danger, and restore him to you in safety; yea, and he will. Go then, my son, and He that is mightier than the waves be with you." Thomas waited not another instant, and Fanny, awed by her father's words, sunk into a chair in silence. "We must ask," said the old man, "if we would receive; our prayers are the just due of those we love; and never can we express affection better than when it rises in petitions to the throne of grace for the welfare, spiritually or bodily, of those we value. Let us kneel down and implore God's protection on your husband, and on those who are gone with him." Reverently they assembled round him, and never did more fervent prayers ascend than those which were offered by the inhabitants of the cottage.

Three hours passed in a state of the utmost anxiety. The children, overpowered with fatigue, soon sunk to sleep. Old Grant endeavored to read, but in vain; and Fanny wandered backwards and forwards to the cliff in the vain hope of seeing her husband return. Almost in despair, she at length seated herself by the baby's cradle, and covering her face with her apron, wept bitterly.

The sound of approaching footsteps, however, roused her; but unable to stir, she sat listening with almost breathless anxiety. "He is safe!" exclaimed the old man; and raising his clasped hands to heaven, while tears of joy ran down his aged cheeks, he silently returned thanks to that God who had heard his supplications. "Get the bed ready," said Thomas to Fanny, "that we may put this stranger in it, and try if we can restore him." His companions now brought in the apparently lifeless body of a youth. Proper remedies were instantly applied, and happily with success. In the morning he awoke perfectly sensible, and though very much exhausted, all symptoms of danger had disappeared. But who shall describe the joy of his father, who, seated by his bedside, had watched the moment of his son's awaking. The vessel, which was a homeward bound West India ship, had been totally wrecked, and but for the activity and courage of Thomas and his companions, all on board would have perished; at the imminent hazard of his life he had rescued the young man from a watery grave. "You have saved my life," cried the delighted father, "in saving that of my son, and no recompense can be sufficient to express my gratitude. I know not what to offer you, but here is my purse; take it, and if it is not enough I will double it." So saying, he held it to Thomas, who drawing back, said, while a deep color spread itself over his cheek, "I am obliged to you, sir, for your kindness, but I must refuse accepting it. I cannot expose my life for money.* I have preserved your son, and I bless God for enabling me to do so. The thought that I have been of use to a fellow-creature, and done my duty, is reward enough for me." The merchant was for a moment too much surprised to reply. "Excellent man," said he, at length, "I will not again hurt you by offering what is not worthy of you. But you have laid me under an obligation of which I must in some way or other relieve myself. Tell me then, is there any thing that I can do for you?" "Nothing, sir," respectfully returned Thomas; "with health, honest, though hard employment, the best of fathers, of wives and children, what can I desire that wealth and interest can procure? Some of my companions, however, are not so well off: they will be glad of your bounty; give therefore to them, if you please, instead of to me, and I shall be doubly rewarded." Thomas looked towards his father for his approbation. "You have done right, very right," said the latter, in a tone of honest exultation. "I am a happy old man," continued he, turning to the merchant, "the life of a son is dear, but the virtue of one is still dearer." "Father," said Tom, who though unable fully to comprehend the nobleness of his parent's conduct, felt in his heart there was something much to admire in it, "I wish I was big enough to save a man." "And I too," said Robert, "Oh, I am so happy! I said I liked Christmas-day better than any other day in the year, and so I always shall. Yes, let me live as long as I may, I shall never forget Christmas-eve." "Let it be the mercy then that you remember," said his grandfather, "not the distress which marked it, and let gratitude dwell in your hearts for ever."

---

* This noble answer was a fact.

THE MOHAWK MISSION.

The following description of a visit to a Mission in Canada, is from the pen of a correspondent of the Church:

In the morning, before attending Divine service, we visited the Mohawk Institution, a building near the church, where about twenty Indian children are boarded and instructed gratuitously in all the branches of a plain English education under the auspices of the New England Company. The boys of the first class were examined in reading in the New Testament, and afterwards in the Catechism in broken questions, and acquitted themselves in both in a highly creditable manner. In writing and arithmetic many of them had attained great proficiency, and would not suffer from comparison with any number of white children of the same age in our District Schools. We were particularly struck with the order and regularity of the school, and the neatness and cleanliness of the children, which reflect great credit upon the master and mistress of the Institution. In connection with the school there are several working-shops, where the different trades are taught to Indian boys, by experienced mechanics, with a view to introduce among the Indians a taste for the useful inventions of civilized society. Various articles of Indian handicraft were shown to us, executed in a neat and workmanlike manner,—an evidence, if any were needed, that the red children of the forest are not devoid of talent and ingenuity, nor incapable of industrious application to the arts and employments of European life. After having examined the various apartments of the Boarding-house, in all of which was visible the same air of cleanliness and comfort, we took our leave of this interesting establishment, deeply impressed with its importance and utility, and rejoiced to find it in such successful operation. If there be an individual so sceptical as to regard the poor Indians as a degraded race, but one remove above the brute creation, or so cold-hearted as to grudge them the zeal and fostering care of the Christian Missionary, I envy not that man either his head or his heart, and I would recommend him to visit the Mohawk Institution, where his infidel hypothesis will meet with a practical refutation.

At 11 A. M. the bell announced the hour of prayer, and we proceeded to the church, an antique and venerable wooden building, one of the first places of worship erected in this Province. Upon entering, the same simplicity and antiqueness of appearance meet the eye. A single aisle divides the church, on either side of which are ranged open seats or benches of a sombre color. At the extremity of the aisle stand the pulpit and reading-desk side by side, and a neat communion railing describes a semicircle in front. There are three pews at the upper end of the church, one of which was occupied by the surviving members of the Brandt family, and the other two by some of the oldest and most distinguished chiefs. Behind and over the pulpit are two tablets upon which are engraven in golden letters the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk tongue; and at the opposite end, immediately over the entrance, are affixed the Royal Arms,—a speaking memento of the inextinguishable loyalty of her majesty's Indian subjects.

Around the walls of this ancient temple have been pasted, by the hands, it is presumed, of some modern Missionary, with laudable zeal but questionable taste, several striking texts of Scripture, printed on white paper in large capital letters.

The congregation, which was respectable in numbers, (about one hundred and fifty being present notwithstanding the inclemency of the weather,) consisted, with the exception of the Clergy and one or two other individuals, exclusively of Indians; the men were seated on the right hand, the women on the left.

The service was commenced with the Hundredth Psalm, which was sung in Mohawk by the whole congregation, male and female. The devotional character of Indian Psalmody has frequently been the subject of eulogium, and deservedly so; for no one, I am persuaded, can listen to it without being forcibly struck with its plaintiveness and deep solemnity. In all my experience I have never been so vividly affected by sacred music,—no, not even by the swelling peals of the deep-toned organ—as I was by the Old Hundredth Psalm sung by the Mohawk congregation.

The prayers were read with great fluency in the Mohawk language by the Rev. Adam Elliot, the zealous Missionary to the Tuscaroras, (another tribe of Indians about ten miles further down the River,) and the responses were made in a devout and audible voice by many in the congregation. The lessons were read out of the English Version by the Rev. J. G. Geddes, of Hamilton; and the sermon, which was delivered through an Interpreter, was preached by the Rev. W. McMurray of Dundas.

Having been engaged for six years or more in Missionary labor among the Indians at Sault St. Marie, the Preacher seemed perfectly at home in what would have been to many of his brethren a novel and awkward position. His text was taken, with judicious selection, from John iii. 16, and was expounded in an interesting manner and with studied simplicity of language. His audience listened with marked attention, and seemed to weigh with their characteristic gravity every sentence which fell from the preacher's lips. The Interpreter, who was an interesting and intelligent Indian, performed his part with great ability; to me at least, the celerity with which he caught the Preacher's meaning in English and conveyed it in Mohawk to his hearers, was truly astonishing, and gained for him in my estimation the credit of being an extremely clever and sensible man. I had the satisfaction of learning afterwards that he bears a high character both for piety and intelligence.

Upon returning to the Parsonage-house we were shown the Service of Communion plate belonging to the Church, which was presented to the Mohawk Nation by her Majesty Queen Anne. It consists of a massy Silver Flagon, Chalice, and Paten, and also a Silver dish which serves the purpose of a Font; each bearing the following inscription:

"Presented by Her Majesty Anne, of Great Britain, France and Ireland, and of her Plantations in America, Queen, to Her Chapel of the Mohawks."

I cannot close my letter without congratulating my worthy friend the Missionary to the Mohawks, upon the interesting field of labor in which he is so happily engaged, and for which he is so admirably adapted. The Indians of his charge are an interesting race, and if, as has been ably argued by many intelligent writers, they are in reality descendants of the chosen people of God,—a fragment of the Ten Tribes scattered abroad; oh, how should our hearts yearn towards them—we the wild olive graft, they the natural branches—oh, how should our zeal be enkindled in behalf of those of their brethren, who are yet "the *lost sheep* of the house of Israel," "sitting in darkness and the shadow of death," their "souls fast bound in misery and iron;" and how fervently should we pray in the beautiful language of our Liturgy, that God would "take from them all ignorance, hardness of heart and contempt of his Word," and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord!

I remain, Rev. Sir, your humble servant,
R. H.

THE ANTIQUITIES OF CENTRAL AMERICA.

Now that our expectations are excited by the probable results of the travels of our countryman, Mr. Stephens, in Central America, as well as by the reasonable hope of a series of illustrations from the pencil of Mr. Catherwood, any information of an authentic nature will possess additional interest. We extract from the London Literary Gazette an account of one of the famous cities whose ruins have excited such speculations as to their origin and history. It is contained in a letter from a contributor, who had himself visited the place described.—*N. Y. American.*

The city of Motagua, as well as that of Copan, was within the teritory of the Chorti kingdom; it stands in latitude 15 17 N., and longitude 88 57 W. from Greenwich; within a mile of the left bank of the river of the same name, and about 25 leagues below the junction of the Copan.

Motagua, like Palenque, is not mentioned by the historians of the Spanish conquest. I cannot, at present, determine whether it was destroyed previous to the arrival of the Europeans, but I should rather surmise not: its obelisks and altars, being superior and more remarkable than those of Copan, seem to indicate it as the capital of the Chortis; and yet, if it had been such at the period of the conquest, assuredly its capture would have been noticed by the Spanish writers. Perhaps Motagua was the first capital founded by the Tultecas on their establishment of the Chorti state, and the seat of government was subsequently removed to Copan, on account of the latter's less warm and more salubrious climate.

The architecture of Motagua is very similar to that of Copan, except being on a more gigantic scale. The identity of the hieroglyphics of Palenque, Copan, and Motagua, lead me to suppose that the inscriptions were entirely in one language, (the Tulteca,) already become dead at the time of cutting, and superseded at the former place by the Maya, and at the two latter by the Chorti.

The principal building of Motagua, now fallen, and merely a colossal mount of stone, is of a rectangular form, and covers an immense space of ground; some of the blocks, of a brick shape, are a yard long, and so in proportion. This edifice, however, never rose to the height of the temple of Copan.

Close to the bottom steps of this principal building, and on the side furthest from the river, are two stone altars, each of a single piece; the largest measures two yards and a half every way. On the side of the altar facing the building, and near its top, *a cross* is worked in basso-relievo; on the opposite side of the stone is a small face; the rest of the altar is covered with hieroglyphics; and, in one spot, eight small tablets of phonetic characters are enclosed in an oval.

The smaller and more eastern altar bears on its face, fronting the edifice, a gigantic head, the temples of which are bound by four fillets, divided into small compartments of hieroglyphics; the rest of the stone is crumbling to bits, and a gigantic masica, or bread-nut tree, grows on its top, encircling the altar with its powerful roots. Near here I observed an immense stone turtle.

The whole of the ruins are now enclosed in a lofty and thick wood, the most remarkable trees of which are mahogany, cedar, bread-nut (on the leaves and berries of which horses, cattle, and hogs, are commonly fed,) anana and cocoa, or chocolate trees. Amidst the labyrinths of the forest, and taking the direction of the various mounts of stone, both squared and in a rough state, which indicate the position of these ancient buildings, I conceive I can trace the streets, though no such regular communications existed in Palenque or Copan. The site of this city was on a perfect level, as was the greater part of Copan.

The chief square of Motagua, is situated at some distance towards the east of the principal building already mentioned, and is surrounded by six handsome obelisks still standing, the loftiest of which is nearly seven yards high; the taller obelisks are smaller at the top than at the bottom; they all bear in basso-relievo a gigantic figure on two opposite fronts; and the other two sides contain squares of hieroglyphics, the whole very neatly worked; the figures stand square to the front, their ears monstrously large, great beads hang from some of the noses, one arm generally hid by the drapery, and a fan or flapper in the hand; the clothing is highly ornamented, and long trousers are distinguishable on many figures. The whole square was nearly surrounded by edifices; towards its centre, and opposite one of the obelisks, is an immense circular stone, containing a front face and numerous hieroglyphics in basso-relievo.

Many other obelisks are found fallen throughout the ruins; they all still bear evidences of having been painted red.

Stone, similar to that used in these works, is not to be found at a nearer distance than the Palmilla, more than three leagues higher up the Motagua; the river not having a sufficient body of water to support the larger masses brought here, they must have been rolled to this spot with prodigious labor. Possibly the Tultecas used the tapir as a beast of draught and burden. Though the squared and wrought stone in this city, like that of Copan, is of a soft species, yet there is a great difficulty in ascertaining with what instruments it was worked: might it have been with chaya or other harder stone, or implements of copper or other metal? certainly the Tultecas had not the use of iron. Hard stones, such as are found in or near the river, and in an unworked state, were abundantly employed in these buildings.

Scattered ruins are found along the banks of the Motagua, and its affluents, below this spot. From hence to the sea, the Motagua flows through an uninhabited forest, strikingly contrasted with the evidences of its former crowded population. I have calculated, on various data, that at the period of Columbus's visit to Central America, the country contained from ten to fifteen millions of Indians, whose numbers have been rapidly decreasing to the present day, that we have not fully two millions of inhabitants of all classes; nor do I believe that the white, black, or mixed population, have increased within the last two hundred years.

Such facts, in a country so fertile and salubrious as Central America, and where the springs of life are never checked by winter, oblige me to adopt a system completely opposed to Malthus; and incline me to believe that in the greater number of cases, population rather increases in the ratio of the difficulty of existence, than the reverse. This remarkable contrast in the progress of population between us and our neighbors of the northern parts of America, does not depend on the difference of our races: the English themselves, who were formerly settled in considerable numbers along our northern continental shores, from Bocatoro to Belize, (Honduras,) are now reduced to 300 white persons at the latter place; while the British settlements in the bay of Campeachy have entirely disappeared.

I have taken upon myself to call this ruined city "Motagua," as most probably it bore that denomination, and gave it to the neighboring river. Except towards some of their sources, the affluents and main canal of the Motagua flow within the modern State of Guatemala, one of the six members of the federation of Central America.

Dear Sir, your obedient, humble servant,
JUAN GALINDO.

BAPTISMAL PRIVILEGES.

If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it; and the promise, when there, is, "open your mouth wide, and I will fill it."—What an honor to approach the King of kings! Were we to have an audience with an earthly monarch, we should deem it an era in our history and boast of it through life. But you and I and others may have audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants, He can supply them. Are we in trouble, He can extricate us. Do afflictions press our souls, He can mitigate and remove them. Does sin pollute our joys, with Him is the fountain of cleansing. Does Satan vex our souls, He invites us to His arms as our refuge. All relief and every blessing is from God.—*Newton.*

JAMES WATTS' BOYHOOD.

A friend of Mr. Watts' one day came upon young James, stretched upon the ground, tracing with chalk all kinds of cross lines,—"Why do you suffer this child thus to trifle away his time?" exclaimed the visiter; "send him to school." "You will do well to delay your judgment," said the father; "before condemning him, be good enough to find out his occupation." The harsh judgment was speedily reversed. The child of six, was solving a problem in geometry. "James," said Mrs. Muirhead, one day, to her nephew, "I never saw any boy more given to trifling than you are; can't you take a book and employ yourself usefully? There have you been sitting a whole hour without speaking a single word. Do you know what you have been about all this time? You have done nothing but shut and open, and open and shut the lid of the tea-kettle; and, first, you have put the saucer in the steam from the spout, and then you have held the silver teaspoon in it; and then you have done nothing but pore over them, and bring together the drops formed by condensation on the surface of the china or the clear spoon. Arn't you ashamed of spending your time in that way?"—*M. Arago's Eloge.*

MISSES EDWARDS'
(FORMERLY MISSES GILBERT AND EDWARDS')
BOARDING & DAY SCHOOL FOR YOUNG LADIES.
NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors nope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

DOMESTIC SCHOOL FOR BOYS.
AT HAMILTON, MADISON CO., N. Y
BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D.D. Geneva; Rev. J. C. Rudd, D D Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

DELAWARE ACADEMY,
REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

SELECT SCHOOL FOR BOYS, ULSTER,
ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson. Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1 do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

NEW YORK PROTESTANT EPISCOPAL PRESS
DEPOSITORY NO. 142 FULTON STREET.
H. COTHEAL, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.

Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo, 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i. containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings

TRACTS.

McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols 12mo. bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College.

A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository

Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1

☞ *All Orders, Remittances, and business communications* should be addressed HENRY COTHEAL,
Treas. and agent, 142 Fulton st.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct
S. Barnard	Buffalo, N Y.
Oliver Steele	Albany, N. Y.
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Marietta, Ohio
Geo. W. Donohue	Philadelphia,
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Demill, Esq	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. P. F. Peake	Fayette, Mo
Messrs. Hotchkiss & Co	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs Bell & Entwistle	Alexandria, D. C.
Henry H. Hoffman, PostOffice Clerk,	Quicy, Ill.

8